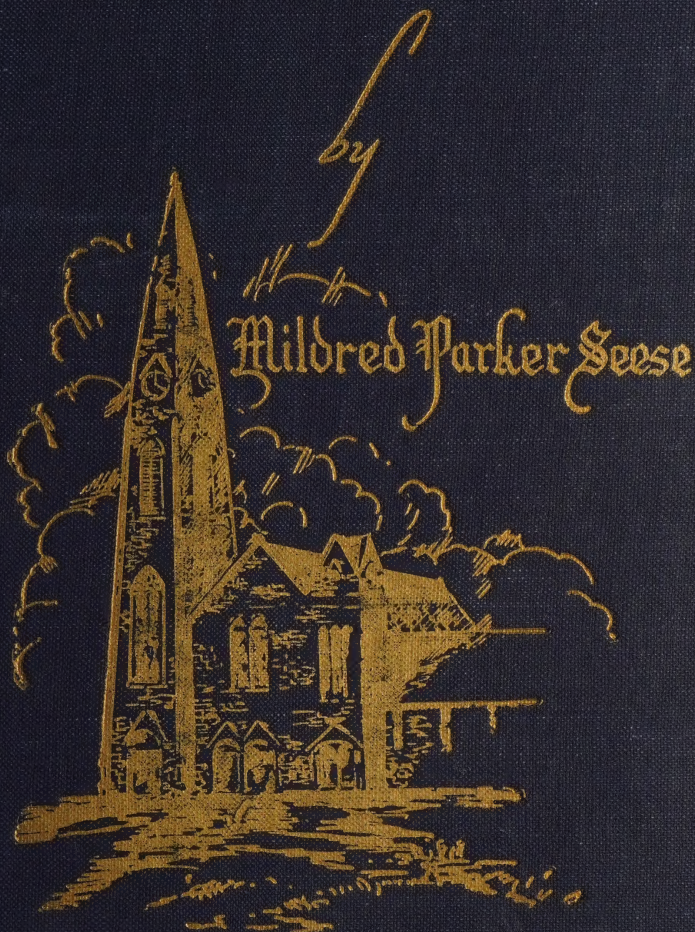


A Tower of the Lord



In the Land of Goshen

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A tower of the Lord in the
land of Goshen

A Tower of the Lord in the Land of Goshen



*A History written in Commemoration of the
225th Anniversary of the*

First Presbyterian Church

Goshen, New York

1720-1945

Containing an account of the
Origin of Christian Worship in a
Populous and highly Civilized
Region, with some reference to
Influence on the Temporalities and
Spiritual Values of an Ancient
American Village.

Illustrated with new Photographs
and old Drawings from the Archives
of the Congregation.

Supplemented by an extended
Appendix filled with the names of
Pioneers and First Families in this
part of the Historic Valley of the
Hudson which are of a great
importance to the Churchman,
Genealogist, Antiquarian and
Historian.



Text prepared by
Mildred Parker Seese
under supervision of the Rev. Gerald V. Huenink
as Editor-in-Chief
with the assistance of an Editorial Committee
Contemporary Photographs by Harold Strong
Cover, Title Page and hand-lettered Chapter Headings
by Renfred Rogers
Done at the Bookmill on Windy Hill Goshen, N. Y.

A TOWER OF THE LORD IN THE LAND OF GOSHEN

The name of the Lord is a strong tower:
The righteous runneth into it and is
safe. *Proverbs, 18:10.*

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Goshen, Orange County, New York*

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regulations relating to the conservation
of paper.*

First Printing June, 1945

Dedication

*Only those can care intelligently about
the future to whom the past is dear.*

Every worthwhile accomplishment, large or small, has its own specific history. During 225 years of spiritual ministry to individuals and the community, the Goshen Presbyterian Church has gained a background well worth recording. The aim of this book is to set forth the deeds, the growth and progress of this Church. It is hoped that it may lead the reader to a fresh appreciation of the spiritual heritage so closely related to our community and national life. The rediscovery of our rich and unique background may also lead us to care intelligently about the future.

We dedicate these pages to the praise of Almighty God in grateful recognition of His loving care, and in memory of the host of noble men and women who have been His workers in the building of The Kingdom.

*Peace be within thy walls,
and prosperity within thy palaces.*

Gerald J. Huernink

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LUTHER MOORE BICKNELL	1931-1939
GERALD JOHN HUENINK	1940

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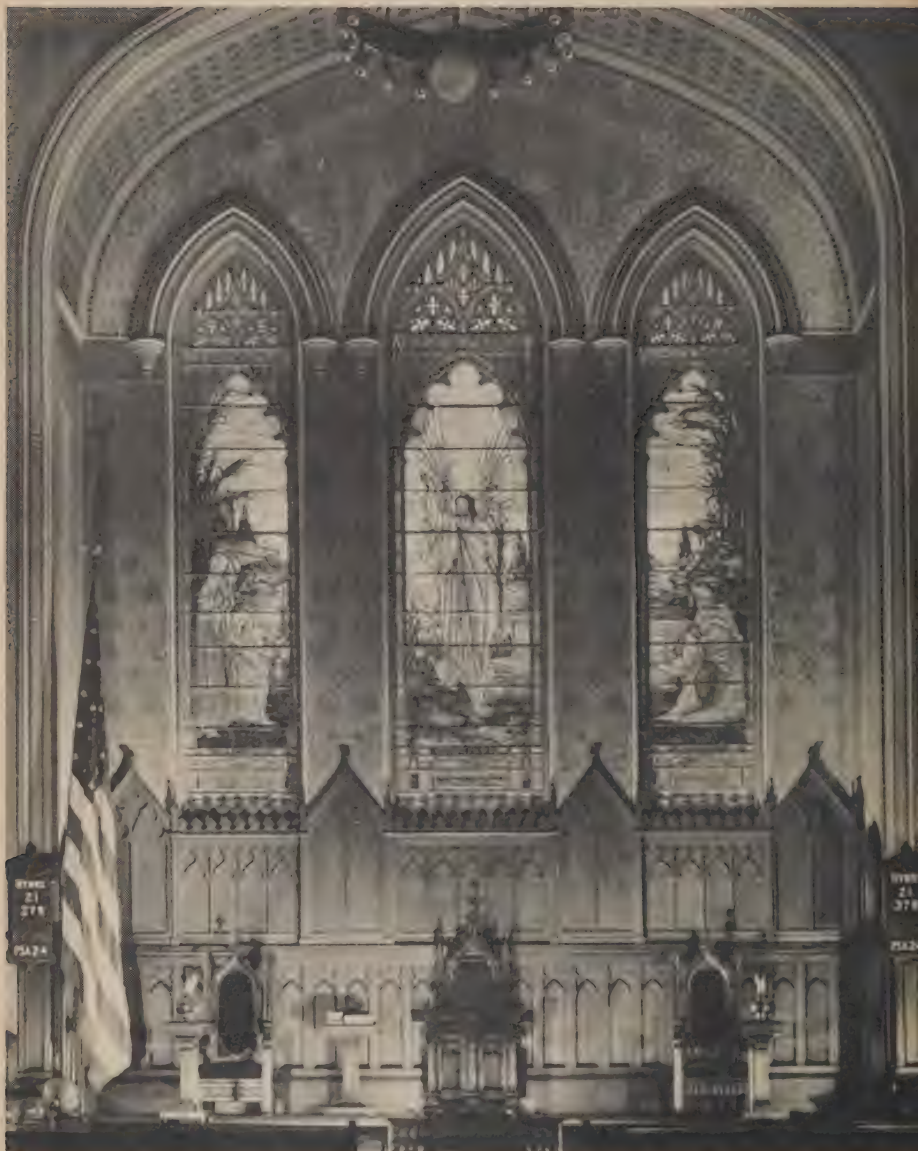
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A TOWER OF THE LORD IN THE LAND OF GOSHEN



STAINED GLASS MEMORIAL. Three-panelled Tiffany window given by Gates W. McGarrah in memory of Elders John Wallace and Charles G. Elliott.

Church and Village



OR A NATION in which the separation of Church and State is fundamental, there always has been in these United States a close and felicitous association of government and religion both nationally and in the local sphere. The history of The First Presbyterian Church of Goshen (the Township's first and for the space of a long lifetime its only church) is significant not because it is wholly unique but because it parallels in many ways the stories of other old American churches and epitomizes more vividly than most that unofficial blending of secular life with the spiritual in the average American community.

Here in Goshen church and government literally have stood shoulder to shoulder for more than two Centuries. The one carries on from where the other leaves off in matters both moral and material. The Church shares the use as well as the beauty of its lawns and the "grateful shade" of handsome trees with all who care to partake. Church Park is, so far as appearance and practice are concerned, the Village Green. There is no visible line to show where County, Church and Village responsibility for the upkeep of the

grounds begins or ends. All the public buildings, Village, Town and County, stand within the shadow of the Church on land deeded originally to the people of Goshen for church purposes. The Village Clock in the Church tower strikes the hour for all; and so completely harmonious has been the relationship since the stone edifice was built seventy-five years ago that on rare occasions when the time keeper needed repair it has been necessary to turn to old records for official assurance of where the responsibility truly rested.

What contributed most perhaps to the individuality of The First Presbyterian Church of Goshen was the longevity and the stability of families within its parish. Several family names on the membership rolls today have been there continuously since the Church was organized. For many inhabitants of the village church and family life in Goshen began together; complete family histories from colonial times to the present can be read in the records of the Church. Many a member of today's congregation has not one but several family links with the congregation of the Revolutionary years. The men who figure in the early history of Town and Village, and to some extent of State and Nation, are the men whose acts constitute the spiritual and temporal history of The First Presbyterian Church during its first hundred years. And though today it shares religious responsibility with several other denominations, First Presbyterian remains a center of interest.

In many an eastern County Seat the buildings of government and religion share the Courthouse Square. Here the sharing is by ancient decree, with the Church as the original occupant. The decree itself is long forgotten, but the spirit and letter of it are recognized and observed. The Church was meant to mark the village center; always it has been the nucleus of village life; and it is geographically so today even more than it was at first. Whenever a monument is contemplated, a village celebration planned; whenever native or mere acquaintance thinks of Goshen, it is Church Park that invariably comes first to mind.

The American flag flying among the tall treetops above the village memorial to the dead of World War I is symbolic. This is a Patriot Church. The flag is a village banner above a village monument on church property, and it represents the spirit of the Church membership from the beginning. It is fitting that the monuments to the community's sacrifice in successive wars for the protection of American ideals, as well as the memorials to beneficent citizens, should flank the Church as they do on every side, some on church ground, some bordering it and taking advantage of Church Park as background.

Since the first monument was erected in Church Park in 1822 to the memory of men massacred in the Revolutionary battle of The Minisink, six memorials to soldiers and civic leaders have been dedicated in or about the park, besides a tablet on the facade of the Church to the Revolutionary pastor, Nathan Ker, and the current Honor Roll of village men in the Nation's armed services in World War II.

There are countless reasons why the Town and Village of Goshen and the Church at the village center should have a common interest, a regard each for the well-being of the other. The Church is the oldest institution in the Town of Goshen. Even the Courts were not established when the Church was fully organized,

Not only have Church and community matured together; establishment of each was in some measure contingent on establishment of the other. The organized Church is not quite so old as the Town, but it was provided for in the township layout. The terms of the agreement which brought Goshen into existence were not fully validated until a church had come into being.

For years the rich lands of the Wawayanda grant had gone begging. Colonial Patents from His Majesty's Government always carried stipulations as to settlement, clearing and cultivation of proportionate acreage of each tract within a stated period. The patent rights to Wawayanda, issued in 1703, to a group of New York residents operating under the firm name of Dr. John Bridges & Company were in danger of lapsing for lack of settlement. None of the patentees themselves cared to venture into the wilderness, and persistent efforts, including liberal inducements to get others to settle, were of little avail until John Everett and Samuel Clowes of Jamaica, L.I., a couple of energetic business men, took one-sixth of the patented area off the hands of the owners in 1714. In that transaction there was the germ of the settlement and development of all central Orange County, and much of its past and present population; the germ also of The First Presbyterian Church of Goshen.

Until Everett & Clowes took over it had been impossible to sell lots in Wawayanda, even with the offer in 1706 of a bonus of six hundred acres to the first settler, or the gift of one quarter of the entire patent to anyone who would erect a grist or sawmill within its bounds.

The patentees were real estate speculators. Everett & Clowes were not only speculators but developers. In addition to other good considerations, they promised to lay out a township and effect a settlement; and under the terms of the agreement effecting a settlement included the establishment of a church and providing generously, as it seems today, for both the religious organization and its first pastor. This was mentioned as a major inducement to settlement. The provision that the minister was to get two hundred acres in fee simple, "over and above his salary and other perquisites" in return for a promise to stay three years, seems tacit acknowledgement of the undesirability of the charge. The Land of Goshen had not yet proved the aptness of its biblical title.

The Church's endowment, like the minister's, was land, the only wealth that counted in early Eighteenth Century Goshen. It consisted of three parcels, embracing 140 acres, which, by deed of July 17, 1721, were set apart for church and public uses, "and for a burying place". A stone marked *I. Finch, First Grave, 1716*, which once stood in Church Park, indicates, however, that a burial place had been chosen of necessity long before Goshen was

sufficiently settled to warrant organization of a church. That early choice undoubtedly determined (or possibly was made with regard for) the location of the church edifice when circumstances warranted. It was customary to have edifice and burial ground on the same plot. Goshen was one of the communities early to abandon the practice, with the establishment of Slate Hill cemetery and the removal of many of the dead there in 1810.

The deed of 1721 conveyed title to the public lands in trust for the people of Goshen to a representative resident, John Yalverton, yeoman, referred to elsewhere in the same document as Yarinton, but whose name is now written Yelverton. The trustee was to make over title to the several parcels on demand from authorized representatives of the inhabitants in such manner "as by their Councils learned in the law shall be devised".

The grantors seem to have intended that the smallest of the three plots, a little more than nine acres, should be the village center. They directed Yelverton to release it for "a burying place and whereon to build the Minister's House, Scholl House, town House or such other Publick use as the Town shall order". A subsequent passage in the deed suggests the scribe mistook his notes and wrote *Minister's House* where Meeting House was intended, for a parsonage was provided for in one of the two larger tracts. A final directive to Yelverton was to permit the inhabitants, after other public purposes had been served, "to use the remainder of the small lot for a burying place, and also to build a Meeting House thereon or Publick edifice for ye Worship of God according to the way and manner of those of ye *Presbeterian perswassion*".

The requirement that the minister be one agreed on by the owners and occupants of Goshen Township lots virtually predestined the church to Presbyterianism, for the first families of Goshen were English, Scotch and Irish, among whom Calvinism thrived. Of course they engaged a Calvinist cleric, and the deed to church lands confirmed and assured protection of their choice. In the early Eighteenth Century the developing denominations did not live comfortably together, and the preference of its pioneers determined a community's religious character for generations. In many a place the church of the pioneers is predominant even yet. That is an American characteristic exemplified in Goshen. Although The First Presbyterian roster is not today the largest church roll in town, community affairs still are largely influenced by men and women of the first church, and First Presbyterian Church and its grounds offer the most agreeably impressive scene of the village.

The instrument of 1721, vesting title to the public lands in John Yelverton is today the earliest official record of the Church as an entity. But it does not date the beginning. Rather it affirms the existence of the Church, and historians of the present have no reason to question the word of early chroniclers

that the Church was established in 1720 The fact is that some sort of organization must have been accomplished in that year in order for the people to have summoned a minister from far down in Jersey and to have had him settled here by the mid-Summer of 1721, as the deed reveals.

The deed announced *To All Christian Peoples to Whom this present Writing shall come...* that the proprietors and patentees of Wawayanda, having commissioned Everett & Clowes to lay out a township, "for the further encouragement thereof did allow that the Surveyor who should be employed to lay out the said land should for every 100 acres add ten acres for highways & for the settling of a Minister & for such other Publick uses as the purchasers of the said township shall think fit."

The larger two of the three lots thus reserved, about 130 acres in all, were "set apart for a *Personage* or such other Publick uses as the town shall order". In the next sentence there is Eighteenth Century news and also a prediction which proves optimism is not a new thing in the real estate business. The deed recited that, "Whereas there is now a competent number of families settled & now living in the said Town of Goshen whose numbers are dayly increasing, and whereas the said inhabitants have invited, called and agreed that the Rev. John Bradner, Presbeterian minister, shall be the Minister, and to have the care of souls there for the Term of three years and further, whereas the said inhabitants are now building a *dewelling* for the said Minister and his successors upon one of the said lots and intend to build a meeting house or edifice for ye Publick Worship of God as soon as they are able & to make further improvements upon the same lands according to the *trew* intent and meaning... Now therefore know ye that wee, being the *trew* owners and proprietors," direct that the lots be put "to ye uses for which they were designed and principally for ye encouragement of Religion & ye settling of an orderly ministry amongst ye inhabitants of said Town of Goshen."

John Yelverton was to "have and to hold (the church lands) to ye uses, interests & purposes hereafter mentioned and to no other uses whatsoever; That is to say, to the intent and purpose that he shall at all times hereafter permit ye John Bradner to possess & enjoy (the land) during the entire term of his ministry, and after his death or avoidance... all such other Ministers as shall be of the Presbeterian Perswassion... as from time to time shall be entertained and agreed with by the major part of the inhabitants, members or duly ordinary hearers."

So the Church was organized, had called a minister, established denominational ties, taken possession of land allotted to it and was building a parsonage by mid-Summer, 1721. There had been preaching here, probably of the Calvinist order, as early

as 1715, but it took several years to assemble "a competent number of families" as permanent residents of Goshen and settlement under the Everett & Clowes plan did not start until about 1714.

The public lands extended a mile along both sides of Main Street, which was laid out in a straight course from Johnson's Corner (then Carpenter's Corner, early center of the Town) to the present Church Street. The "small lot" designated especially for church, burial ground and public buildings occupied the area from the present Court Lane to the Square. The two hundred acres deeded to the minister apparently adjoined this. The Rev. Robert B. Clark, in his history of the Church in 1895, identified the Bradner tract as extending along South Church Street, from the vicinity of the Square toward Chester, to a depth that included the lots on the southerly side of Green Street.

Church and civil government parcels and the minister's farm therefore lay almost exactly midway between the farms of the Township proprietors' sons, Peter Clowes, who was on the present farm of C.A. Reeve on Sarah Wells Trail, and Daniel Everett, whose farm on the present South Street extension passed to the Bradners and more recently to Frank Gibson. About each of these farms a community grew, but all the commercial and professional life of the village centered until a century ago north of the Church, between the present Johnson's Corner and the Courthouse.

Goshen Presbyterian history, spanning two thirds of the period since the beginning of Christian settlement on the North American Continent, is associated with the birth and growth of a great Nation, besides being an integral part of the history of Goshen Township and Orange County. It is the oldest Church in the Presbytery of Hudson, antedating by many years the establishment of the Presbytery itself. And the deed of two hundred acres to the minister, dated 1722, is authority for the statement that this was the *first* church in Goshen Precinct, which then embraced most of the present Orange County. For approximately eighty years, until the organization of St. James Episcopal Church about the opening of the new century, it was the only church in Goshen village. Not everyone belonged; not everyone attended, but everyone recognized that the Church on the Green meant the difference between wilderness and civilization, and the man who on Sabbath days occupied its pulpit was Dominie to all.

Although the beginnings of the Church are well documented in County records, and its continuous active existence is confirmed by common knowledge and various historical fragments, its early history is almost completely lacking in detail. Indeed it appears from an entry of 1818 that the records of the Session of the latter 1780s already were missing. From 1794 to the present, however, Session records are intact.

Had a project of the Session of 1822 come to fruition, there

would have been much more than a fragmentary history of the Church's first century. In February of that year the Rev. Ezra Fisk, who had been pastor for a decade, and Dr. David Arnell, a medical man who seems to have perceived more clearly than most men of his time the significance of local events in the pattern of national history and world progress, were authorized to "digest a plan and collect and arrange materials for a history of this Church, together with a list of its members, for publication, and report as soon as convenient."

Death seems to have frustrated the project. The phrasing of the resolution indicates that considerable research of various kinds, as well as the combing of existing records, was necessary and expected, even though, according to century-old notes of Dr. John S. Crane, which recently came to light, Dominie Ker had prepared a sketch of Church history in his time. Dr. Arnell died in 1826, in early middle life and in the midst of an active and varied career. Six months later, in April, 1827, Mr. Fisk reported he had "made some progress in the collection of facts and digesting a sketch of the history of this branch of the Church, and read part of a sketch prepared for the purpose, which was approved." Timothy B. Crowell was appointed in place of Dr. Arnell, "and the Committee directed to complete the sketch."

Soon afterward the pastor's health broke, and he was away for two extended periods. His resignation and death occurred in 1833. Mr. Crowell already had moved from the parish; and the records show no further reference to a history of the Church until the congregation voted to celebrate its 175th anniversary in 1895. Then the pastor, the Rev. Robert Bruce Clark, almost single-handedly, gathered as much of the history and tradition of The First Presbyterian Church of Goshen as he could find, and presented it in a volume still cherished by many old families.

What must have been a priceless *Collection of Facts* in the 1820s never was completed or published. None of it apparently was preserved. Yet it seems evident that some residue of the research and careful noting of data which those men carried on for several years must have come down to the present. Probably it is to Dr. Ker and to them that the Church is indebted for the unbroken record of pastoral dates and bits of information about early ministers that do exist. Perhaps the Committee of 1820 found no list of the Church's original members, or its officers prior to the Revolutionary upheaval during which so many records of the colonial era here and elsewhere disappeared.

First members, however, were not primary factors in establishment of the Church. Rather they gave life and motion to a religious body conceived before they had thought of Goshen. The real founders were the owners of the Wawayanda Patent and the town of Goshen who, by their documentary stipulations and gifts

of land, made certain it would come into being. And about their identities there is no uncertainty. Their names are in the public records of Orange County, thanks to the Rev. John Bradner, at whose request the deed of public lands to John Yelverton for the people of Goshen was recorded shortly before his death in 1732, and to Mrs. Bradner, who filed the deed to her husband's two hundred acres ten years after his demise.

Although the "walnut saplin", heap of stones, white oak tree and other landmarks of 1721 and '22 have long since served their purpose and disappeared, the names of those who contributed land to promote establishment of religion in Goshen stand as a roster of the Church's first supporters.

Those whose joint gift constituted the public lands were John Everett, John Carpenter, John Gale, William Ludlum, Nathaniel Higbie, John Carpenter, Jr., G. McNish, James Sandys, Thomas Eatson, Hope Rodes, John Holly, James Jacson, Isaac Finch, Solomon Carpenter, John Bears, Michael Duning, Samuel Seely, John Nicolls, William Jacson, Alexander Moore, John Knap, Samuel Webb, John Alsop and Richard Holsted. Several of the same individuals also contributed toward the minister's parcel in 1722: Solomon and John Carpenter, Dunning, William Jackson, Halstead, Finch and Gale, who in the latter deed is identified as John, Jr. Additional signers of that deed were Lancaster Symes, Benjamin Aske, from whose farm Warwick got its name; Christopher Denn, foster father of the renowned Sarah Wells; Samuel Clowes, Daniel Everett, Wait Smith, Isaac Ludlum, Hendrick Weesner (Wisner) Daniel Cromline, John Van Horne and Anthony Rutgers.

Some of the grantors made marks for signature, among them Hope Rodes, whence derives the information that Hope, now a feminine name, in that case represented a man. The scribe labelled the Rodes cross *his* mark.

Local history and family records identify some of these men as among the original purchasers of lots and first residents of the new township. Undoubtedly Gales, Ludlums, Everetts, Hollys, Carpenters, Jacksons, McNishes, Dunnings, Seelys, Knapps, Webbs, a Clowes and possibly some others were in the group that gathered about the Rev. John Bradner to form a church when the time was ripe. A few were absentee owners, however, more or less prominent and wealthy residents of New York who never lived in Orange County and, in some cases, never set foot in the Land of Goshen. Some had little real interest in the township, or its people, beyond the desire to protect a real estate investment. In the non-resident group, though, was one who must have regarded with the greatest satisfaction the Presbyterian choice of the people of Goshen; indeed one who might conceivably have had part in bringing it about. That was John Nicoll, a medical man of Scotch nativity whose activities in behalf of the Calvinist persuasion gained him

the popular title, *Father of Presbyterianism in New York City*.

Dr. Nicoll himself had no personal connection with Goshen, but his son John, also educated for the medical profession, may have had some association with the Church here in its early days. The elder Dr. John established the son at Moodna in 1725 on a farm and in a house still in the family, and during the first five or six years of the young man's residence there the nearest Presbyterian church was in Goshen. Bethlehem, with which the Nicolls were affiliated for several generations, was not founded until the 1730s.

Even if there were no knowledge or tradition to supplement them, the deeds of 1721 and 1722 would reveal much about the founding of The First Presbyterian Church of Goshen; much more in fact than is ordinarily found in property transfer records. That is not true, however, of two companion documents of a much later period, yet prior to the beginning of the Church's own records.

The first of the latter two concerns incorporation of the Church under the newly constituted State Government in 1784, and the second appears to be a reincorporation ten years later. It is almost identical with the first, and is ambiguous because there is apparently no explanation for it. Since the decade between execution of the two was a time in which the pastor, the Rev. Nathan Ker, was in full vigor, there is no reason to suppose that the corporate organization had been allowed to lapse. Certainly there is nothing in record or tradition to suggest a division in the congregation. So the only real value of the documents lies in the fact that they provide the earliest record now extant of the men who in that early day were leaders of the Church.

The certificate of 1784, second entry in the County's first volume of Religious Corporations, declares: "This may witness that on December 7th, 1784, at a meeting held in the meeting house in Goshen by Benjamin Gale and Samuel Carpenter, two of the elders of The Presbyterian Church", there were elected "to take charge of the estate and property of the congregation under title of Trustees of The First Presbyterian Church of Goshen"; Benjamin Gale, John Carpenter, John Steward, Reuben Hopkins, Peter Gale, Henry Wisner, Jun'r, James Carpenter, Joseph Wood and Daniel Hall. It was signed and sealed by Benjamin Gale and Samuel Carpenter in the presence of Eleanor Carpenter and Archibald Armstrong, and it cited as authority for the election an act of the Legislature, April 6th, 1784, "to enable all the religious denominations... to appoint trustees who shall be a body corporate for the purpose of taking care of the temporalities of their various congregations."

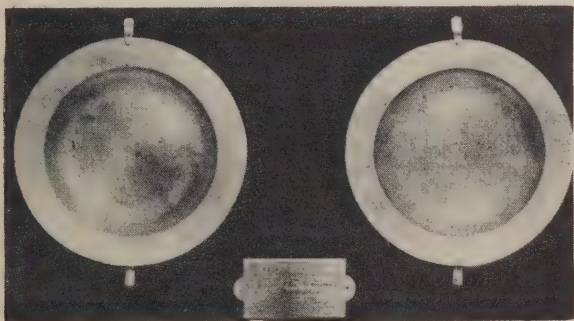
The fact that the meeting was called by two of the elders might indicate that all church business had been conducted by the minister and elders. However, it was again two elders, the same Samuel Carpenter, with Reuben Hopkins, who were respon-

sible for and presided over a meeting on May 19th, 1794, which, by authority of the same law of 1784, elected a Board of Trustees with no reference to any previous action of the kind or to any existing board. One man who had been on the old board was elected to the new, John Steward. Others on the new board were John Wood, Joshua Brown, Jr., Samuel Moffat, Benjamin Conkling, David Westcott, James W. Wilkin and Thomas Borland.

On the basis of these records, Samuel Carpenter was first to serve simultaneously as elder and trustee, and Reuben Hopkins, who was elected a trustee in 1784, had become an elder by 1784. He also was County Clerk, and in his official capacity recorded the certificate of 1794.

Strangely, the Church's own list of trustees, gleaned many years ago from records no longer in existence, does not entirely agree with either of the corporate election lists, and shows no election of trustees between 1792 and 1797. It may be significant though that the Session began a new book of minutes at its meeting of June 15th, 1794, and labelled it *Vol. 1, Minutes of the Session of The First Presbyterian Church of Goshen.*

At any rate, it was an old Church making a new start in accordance with the rules of orderly existence established by the new government which its people had helped to create, and several of the family names on the papers of incorporation are the same as those appearing with that of John Bradner on the deeds of the 1720s, providing for establishment of the Church.



COLLECTION PLATES

The inscription engraved by A.O. Snow in 1924, when he made the shadow box and mounted these relics for display in the Parish House, says they were made by John Townsend in Church street, London, in 1742, and were used in the first Goshen Church. They were given to the Ladies Social Aid by Mrs. James C. Coleman.

In Remembrance of Me



Communion accessories from an early period to the present. In the panel above are two silver services, one old and plain. The other is believed to have been presented by John E. Howell, a trustee from 1873 to 1876. It was retired in 1907 in favor of the individual service given anonymously by a woman member of the Church. The small, plain Communion table to the left was used in the second, and probably in the first, edifice. The table now in use, carved in harmony with other pulpit furniture, was given in recent years by Mrs. Thomas Vould and Miss Adele Schoonmaker in memory of their father, T.D. Schoonmaker, and of Mr. Mould, both elders for many years. The brass collection plates on it were a gift from Mrs. Elmer Underhill of Summit, N.J., in 1932, as a memorial to her aunt, Miss Illa Hoyt.

Before the Record

UNtil 1823 the filing of a deed was a precaution rather than a statutory requirement for the perfecting of title in a property transfer in New York State. John Bradner, possibly aware that death approached, and fearing that without him complications might arise, particularly if the deed were lost, took the precaution to see that his Church's property was legally secured through the recording of the deed of trust from the original owners to John Yelverton.

Mr. Bradner perchance felt that when he was gone the Church's business might be nobody's business, at least until a new pastor came. So eleven years after execution of the deed, and a few months before his own death, John Bradner or a trusted messenger carried the document to Matthewsfield, just beyond the present Wash-

ingtonville, and requested Vincent Matthews, then the County Clerk, to incorporate a copy in the archives. Goshen was not at that time the hub of Orange County; Orangetown, now in Rockland, was the County Seat, and even there a small Courthouse, providing accommodations for Sheriff, jail and court, afforded the only facilities for the conduct of public business. The Clerk undoubtedly performed his functions in the farm office of Matthewsfield. For some reason the Scottish cleric did not record the deed to his own parcel. It was his wife, more French than Scottish, who, ten years after his death, made certain that the land gift which was a circumstance of their coming here was secured beyond doubt to herself and the children. She had it recorded in 1742.

It may have been that the minister's widow, a child of plenty in the Old World, had little else on which to depend as head of a family in the New, and some of her children were still young enough to need support.

The salary of a minister in her husband's time was small at best. In Eighteenth Century America a clergyman, like everyone else, had to be a farmer, too; and he was expected to meet most of his family's needs by cultivation of the land deeded to him or held as a church farm. Indeed, notes made by Dr. Crane probably a hundred years ago from an historical sermon preached by the Rev. Robert McCartee relate that "before 1773 pastors obtained



their living by property given". Of course, there were also the clerical *perquisites* mentioned in the minister's deed, but in a pioneer parish like Goshen these could never have been large.

That Mrs. Bradner had been reared in a home of wealth and culture is certain. Her own learning was exceptional for a woman of that era, and the romantic story is that at least part of her



education was gained under tutelage of the young man she married. She was Christiana Colville, daughter of William Colville, principal of the University of Edinburgh, 1662-75, and many Bradners in succeeding generations have borne the maternal surname. Family tradition links them with a noble house, and the Colville arms were among keepsakes of the late Mrs. Eliza Bradner Redfield. But Edinburgh records show only that William Colvill was a graduate of St. Andrew's, minister of Cramond, and first minister of the Tron Church, built in 1741.

Moreover, the twelfth Viscount Colville of Culross wrote Mrs. Isabella Bradner of Middletown, in 1899, that he had found in his family record no Colville daughter who had married and gone to America in the early Seventeen Hundreds. The early spelling in the Bradner family usually omitted the final *e*. The name is an old one in France, and William Colvill probably was head of a family of Huguenot refugees in Scotland.

Red-haired John Bradner, in whom apparently there was only Scotch blood, had been a divinity student at the University, and came into the Colvill household as tutor of the sons, and incidentally the daughter. The Colvills, whether they knew of the attachment, could not have been expected (in those days) to countenance a marriage that would make the tutor a member of the family; so John and Christiana eloped and, according to a descendant, were married at legendary Gretna Green. That must have been shortly after the tutor's graduation in 1712, since their passage to America, interrupted by need of repair which sent the ship back to the Isle of Man, took approximately eighteen months.

The Bradners landed at Charleston, were kindly received in the Carolina Huguenot colony, but came North almost immediately. John Bradner was licensed to preach at Cape May, N.J., in 1714. The next year he was ordained pastor of the church at Cold Spring, now a community of about 150 souls on the Cape's outer coast. He was there not more than five years, but long enough for his name permanently to attach to a brook that flowed past the church and

cemetery. When he left he deeded to thirty-two members of the Cold Spring congregation a farm of about two hundred acres for use of the church's pastors in perpetuity. Possibly that farm had been given him by the church, and he considered it proper to return it after such a comparatively short stay. Two hundred acres was a customary church farm size, and the allowance at Goshen would make up for that which he relinquished at Cold Spring.

Goshen, new as it was, must have seemed even then a place of greater opportunity and promise than the windswept Jersey hamlet, and the young Scot chose Goshen. He himself lived to labor in and enjoy it less than a dozen years, but members of his family to the ninth and tenth generations have approved his choice by remaining in or near Goshen, though not on the original farm.

All or most of the Bradner land was sold off quite early. It constitutes now a considerable part of the southwestern area of the village. Impending sale of lots may have been the reason for the filing of the deed by Mrs. Bradner. Unlike the deed to church lands, it made no reference to Presbyterianism, and cited no minimum pastoral term. It read:

This indenture made the seventeenth day of April in the year of Man's salvation Seventeen Hundred & twenty-two, between the Owners & Proprietors of a certain large tract of land situated in Orange County, in the Collony of New York called Wawayanda, and John Bradner of Goshen, Clerk; WHEREAS, the Proprietors of said land have lately designed as an encouragement to the first minister who shall settle at Goshen, over and above his sallery and perquisites...to him & his heirs two hundred acres in fee simple to be taken up in some convenient place of the undivided land of Wawayanda; & WHEREAS John Bradner is lately settled and established as the first Minister of said Precinct of Goshen, we... in consideration of the premises & of the continuance of John Bradner in the ministeriall office, do give, grant...two hundred acres & a small allowance for highways...he or they (his heirs) yielding & paying yearly & every year upon every five and twentieth Day of March unto the Towne Clerke of Goshen for the use of the Proprietors of Wawayanda the sum of six shillings, lawfull money of New York.

The first and most substantial landmark mentioned was "a bending redd oak tree standing on the side of a hill", and even the hill may have been levelled or its contours changed by man or the elements in the course of more than two centuries.

The trunk which contained most of the Bradner possessions on the voyage to America was among recent loans to the Goshen Library & Historical Association, and many other relics of the minister's family exist. But the only word of personal description to be found now is the mention of his red hair, preserved by his pastoral successor, Robert Bruce Clark, in the Church Anniversary book

of 1895. His hair must have been red still at his death in 1732, for he could hardly have been middle-aged when his career ended.

The people of Goshen laid him in the "burying-place" reserved in the deed he had had recorded a short time before. His grave was a bit to the westward of the present edifice. Beside him another generation laid the beloved Dominie Ker, and thirty years later, a hundred years after Bradner's death, the body of the revered Dr. Ezra Fisk, lately released from duties here, was brought from Philadelphia to lie beside them. The old-fashioned flat stone that marked the triple grave is said to have disappeared after it had cracked while serving as second base in a schoolboy baseball game in the early days of that sport, but Goshen Presbyterians have not forgotten that there is hallowed ground in Church Park.

Nearly all the first Presbyterian pastors have come to Goshen as young men, have matured, raised families and, in some cases, grown old here. Compared to the pastorates of most of his successors, the tenure of John Bradner was brief. The Church has had in all its 225 years only fourteen pastors, including the Rev. Gerald J. Huenink, who is now in his fifth year, and there has been usually little time between pastorates. The average stay has been above seventeen years, and for several ministers only declining health or death ended an altogether satisfactory relationship.

Two ministers stayed nearly forty years, Dominie Ker and the still remembered Dr. Snodgrass; and only one of all the fourteen has been a cause of congregational dissension. That was more than a hundred years ago, and the minister was merely the unfortunate embodiment of a denominational distress which hurt many congregations far more deeply and permanently.

Almost always Goshen people have parted reluctantly from their Presbyterian pastors, but parting never has brought stagnation on the Church. In nearly every instance the congregation, led by a strong and dutiful Session, has turned to the future, though never, it would seem, in such haste as to bring repentance at leisure thereafter. The longest period during which the Church has been without a spiritual head in all its two and a quarter centuries seems to have been the interval of approximately two years between the death of Mr. Bradner and the resumption of normal church activities under the Rev. Silas Leonard. But clergymen were not numerous in America then, and Goshen probably was fortunate to find a suitable occupant of parsonage and pulpit in the space of two years, one who could and would remain leader and pastor nearly twenty-five years. Mr. Leonard's pastorate, like Bradner's, is said to have lasted until death, although nothing is recorded of his interment here. There is reason to believe he was not active during the latter part of his pastorate; as to his death, a contributor to the *Goshen Independent Republican*

in 1917 identified him as the Silas Leonard who died in Newburgh in 1764, leaving a will in which he was self-styled *Silas Leonard Gentleman*. The same correspondent, who signed himself J.B.L., also supplied the information that Silas Leonard, son of a blacksmith, was graduated from Yale in 1736, and ordained by the Presbytery of East Jersey in 1738, which would indicate that he served the Church here as a licentiate while yet a student, and for four years before he formally entered the ministry.

That the Leonard pastorate was not altogether placid appears from the fact that Dr. Crane noted cryptically, "Some difference arose in the congregation." Actually Silas Leonard was among the half dozen most ardent promoters of a spiritual reanimation of the Church in America that originated with the zealous Tennent father and sons in Jersey. And the only relic of the Leonard era here is the manuscript of a sermon captioned, *Preached at Goshen Agst 8, 1756*. In theme and treatment the sermon is typical of the New Light movement, and by a strange coincidence it became a Church possession, as an incident to the installation of Mr. Huenink in 1940. The Rev. William T. Stuchell of Ridgewood, the preacher of the occasion, remarked that he had with him, on loan from a South Jersey resident, the manuscript of a sermon preached here in 1756. On Mr. Huenink's request, it was given the Church, and the eight pages in the archaic handwriting of the early cleric were transcribed by Elder Charles C. Coleman, some of whose ancestors probably were in the assemblage that heard the preacher.

Number and date indicate that Mr. Leonard did not preach every Sunday, or that this was the work of a supply, for the accepted pastoral list shows that in 1756 Silas Leonard had been here twenty-two years. Further uncertainty of Leonard authorship arises from a passage in the sermon, wherein the preacher likens himself to the biblical Timothy as "a youth in the Gospel Ministry". On the other hand, the exhorter was one familiar with the people and conditions of Goshen.

The recent fate of a youth "of this place", who admittedly had neglected religious duty, served as the theme. The text was 2 Timothy, 2:22: *Flee also youthful lust*. The incident that suggested the sermon was of strictly local character but universal import, and the warning from the pulpit is as clear and timely now as it was two centuries ago. Moreover the Goshen minister said then exactly what ministers, moralists and sociologists throughout the land say today: That youth finds warrant and example for its own levity among people of mature years, who might be expected to exercise "gravity and sobriety". A partly obliterated passage toward the end of the sermon seems to indicate the preacher traced the situation to a breakdown of family discipline and neglect of religious devotions.

In those days there was no Sunday School to establish moral

restraints and church-going habits among children; no societies to engage and hold the interest of the adolescent; while at the same time life, which had been little more than a struggle for existence for their parents, had become comparatively safe, easy and free for the teen-age group of the 1750s. And whereas the church was generally regarded as the social medium of that era in America, Goshen young people very evidently were not at all dependent on the church for social contacts. The inference of the series is that they were straying from the church and ignoring its precepts, to their physical and moral injury. It was a condition not entirely peculiar to this village at that stage of development, but the Goshen preacher addressed himself specifically "to the young people and persons here present, belonging to my pastoral charge, repeating the Apostle's caution...to flee youthful lusts, not forgetting to apply it to myself who am, by the Providence and Grace of God as Timothy was, to whom it was particularly directed, a youth in the Gospel Ministry."

There were the wrath of Jehovah, the fires and torment of Hell in that sermon; the phrasing is antiquated and repetitious, its length dismaying, but topic and portent were wholly modern.

The Rev. Silas Leonard came to what he called "the latter end" within two years after the delivery of that sermon, "in the midst of friends", as Mr. Clark reported. At any rate his pastorate ended in 1758. His successor, the Rev. Abner Brush, who came in the Autumn of 1758, is only a name in Goshen history. He served the Marlboro Church several years after he had left Goshen early in 1766, according to Presbytery of Hudson records. The Rev. Nathan Ker came to Goshen in the Fall of the year in which his predecessor departed.



PART OF A JOHN BRADNER QUILT
in the collection of Odell S. Hathaway
of Middletown, a Bradner descendant.

The Record Begins



ALTHOUGH the congregation has no archives earlier than 1794, the history of the First Presbyterian Church of Goshen, on the basis of records in church possession, may be said to begin with the arrival of the Rev. Natham Ker in 1766; on October 15, 1766, to be exact. We have the date in his own handwriting.

Dominie Ker is therefore first of the Goshen ministers about whose dates there is precise, indisputable information. He died, still active in the ministry, December 14, 1804, at the age of sixty-eight. He had been pastor since he was thirty. Pastors since then have stayed long, but only Dr. Snodgrass, who was not so young when he came, and who retired to the status of *emeritus* some months before his death, has approached the Ker record.

Mr. Ker twice noted the date of his arrival in a series of little account books which are among the relics and mementoes collected and preserved by the late Dr. James C. Coleman and presented recently to the Church by his son, Elder Charles C. Coleman, with a typed transcription of the quill pen notations. The small, crowded pages are sewed or pinned together to form booklets of slightly varying size which give an authentic list of persons financially responsible for survival of the Church through a most difficult period. They also give a glimpse of church affairs for at least a decade before the beginning of the earliest records now extant.

Goshen's fourth minister of *ye Presbyterian Persuassion* kept a detailed record of payments toward his salary from 1784 until 1800. He occasionally inserted some supplementary notation or personal memorandum that make it today a source of varied and illuminating, though disjointed, information about the man, the era and the community in which he lived, as well as the Church he so faithfully served.

In order to avoid confusion, Mr. Ker listed and numbered

the years of his pastorate, beginning with: *Oct. 15, 1766--Mr. Ker settled Goshen*, and at the head of another list: *Oct. 15. 1767--settled in Goshen a year.*

Nathan Ker was fairly young in years and, like the preacher of 1756, "a youth in the Gospel Ministry"; when he came to Goshen. He had been graduated from Princeton in 1761, licensed by the Presbytery of New Brunswick in 1762, and ordained by the same Presbytery in 1763. He struck southward as an itinerant preacher, went as far as the Carolinas and returned. He preferred the climate of the North. There was a brief interval then, not accounted for except by the statement that he married Anne Livermore. The first child of the couple, Oliver Livermore Ker, was seven months old when the family came to Goshen. Peculiarly, neither Oliver nor any other of the five children was baptized until April 17, 1774, when the daughter Elizabeth was a month old. Dominie Ker baptized the six all on the same day, along with Anna and Nathaniel, the children of Abel Gale.

It was not long after dedication of his children to God that the Rev. Mr. Ker gathered his family, and probably some of his parishioners, about him and, in cognizance of the precarious state of affairs between colonies and mother country, solemnly revoked his allegiance to the King of England, and dedicated himself to the task of helping to establish on this continent a government that would leave men free to determine their own destinies to an extent impossible under a colonial regime.

Far as they were both in time and space from the Europe of religious restrictions and persecution, the people of Goshen were not without experience of such things. There was never actual interference with their form of worship; but they did suffer even down to the Revolutionary years from a kind of persecution which rendered their young Church completely powerless, or rather non-existent, in the eyes of the law. There was one of numerous Presbyterian and Dutch Reformed churches in the Province of New York to which the Crown, on recommendation of the Board of Trade, in deference to the Church of England, had consistently denied charter privileges and protection.

That discrimination made property-holding awkward and difficult for a congregation, and it was a disability that had for fifty years distressed the Presbyterians of America. It explains why the land for the Goshen Church was deeded in trust to John Yelverton, instead of to the Church, and why there is no record of Yelverton having passed it to the organized congregation. Mr. Yelverton had been dead twenty years before the Church finally gained the right to own land, and the right was gained then only through a seven-year war in which many Goshen men died.

Until the incorporation of 1784, under a law of the new State of New York, the Church could hold property only by vesting title

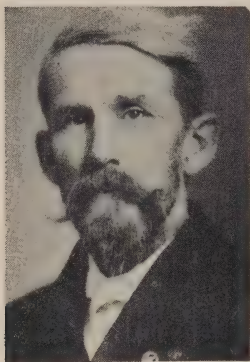
in trustees, or by other expedients, New York City Presbyterians did not consider private trusteeship entirely satisfactory, and they conveyed ownership of their property to the General Assembly of the Church of Scotland by a transaction completed in 1732. That date is significant. It was the year in which John Bradner had the Goshen deed recorded. In view of the subsequent parallel courses of The First Presbyterian of New York and The First Presbyterian of Goshen in charter procedures, and in view of the fact that John Nicoll had an interest in this as well as in the city church, it is altogether logical to suppose that the Goshen Church followed a similar line of action in 1732. That may well have been the reason for filing the Goshen deed then. Perhaps after the current war has ended, Church of Scotland records may become available to establish the accuracy of the surmise.

Efforts to achieve corporate existence were continued by the Goshen Presbyterians, as by others similarly restricted, down to the eve of the Revolutionary outbreak. That fact, as it relates to Goshen, came to light in the archives of the State only a few months ago in the form of an eight-page document bearing marks of having barely survived the State Capitol fire of 1911.

The document revealed that this Church, like First Presbyterian of New York City and others, took advantage of a trip by Governor Tryon to England in 1774 to renew with emphasis the church charter plea. The history of the New York City church, by the Rev. Samuel Miller, written about 1796, said the Governor, having "promised his best offices...took [the petitions] with him and actually obtained an order from King and Privy Council to grant all these charters. On his return in the beginning of the Summer of 1775," the writer added, "Mr. Tryon imparted this intelligence to the petitioners, on which the Ministers, Elders, Deacons and Trustees of these congregations preferred another petition, with a draft of the charter they prayed for; this passed the Council and was put into the hands of Mr. Kemp, the King's Attorney, as the only law officer of the Crown then in the Province...This was...considered merely a thing of course. There, however, it was lost--it could never be got out of Mr. Attorney's hands, and the congregations were less solicitous about it, as matters were now hastening toward extremities between the two countries."

The facts in the Goshen case, long out of view, coincide exactly with the Rev. Mr. Miller's statement. The calendar of the New York Colonial Council shows that on September 4, 1775, a charter petition dated August 24, 1775, "by order of the Church Session", was submitted "by Nathan Ker, minister; Timothy Wood, Ebenezer Holly and Joseph Allison, elders; Samuel Carpenter and Benjamin Gale, deacons, of First Presbyterian Church of Goshen." No trustees, it will be observed, were listed. The document seems

the second section. But there is enough of it left to show it was the Church's proposed charter, with names of those who were to be trustees, and explanation of how the Church business was to be managed. There are places for the date and for signature of the *Clarke* (clerk), but neither is filled in. The document is thus endorsed: "1775, September 4. Read in Council and ordered to be laid before the Attorney General, to whom the other charters were referred."



DR. JAMES C. COLEMAN

for the interment of their dead, and on another of said lots have built a dwelling-house and out-houses for their minister. That in securing the title of said lots of land, church and other buildings...they have often been exposed to inconvenience."

Perhaps they had forgotten that as a congregation they actually did not have to buy land for church or other religious purposes. It had been a long time since 1721; County records were not as readily available to Goshen people in 1775 as now. But that technical error had nothing to do with Mr. Attorney's failure to act. The fact is that the Goshen petition and tentative charter had probably not been scanned from that day in Council, in 1775, until last January, when Miss Edna Jacobsen, head of the Manuscripts & History section of the State Library, drew it from the library's subterranean stacks as she sought a clue to when and how the property passed to the Church.

In the light of what the document revealed, it is easy to see why Nathan Ker and his parishioners had no compunction about supporting as a church congregation the cause of Independence. It was, to them, a war for religious existence and freedom, as well as independent political and economic life.

Moreover, so far as the minister was concerned, it was in his blood to battle for liberty of life and conscience. That was why Kers were in America instead of on a Scottish heath.

The proposed trustees were Daniel Everett, Henry Wisner, Benjamin Tusteen (the spelling in all old records), Jonathan Smith, William Allison, John Gale, Benjamin Tusteen, the younger, John Jackson, Moses *Philips*, John Steward, Joseph Drake, Israel Wells, Isaac Ludlum, Thomas Curtis and John Carpenter. The petition set forth that "the members of the said Church and their predecessors have at considerable expense purchased four lots of land, on one of which they erected a large and convenient house for the public worship of God; also a school house, and set off a burial ground

Nathan's grandfather, Walter Ker (they pronounced it *Care* in the Old Country), was a Seventeenth Century non-conformist in Scotland, and loss of property and perpetual banishment were the price he paid for his convictions. So he began life anew in Monmouth County of the Jersey Colony, where he was one of the founders and a ruling elder of what always has been known as the Tennent Church because of its close association with the renowned Presbyterian clerics, father and son, of that name.

It was under the Tennent influence that Nathan Ker was, in the words of *The Annals of The American Pulpit*, "hopefully converted" and entered Princeton. It seems probable though that Ker blood and background made the youth quickly responsive to the Tennent persuasion.

By the time he reached Goshen, Nathan Ker was the sort of character about whom traditions grow, a man whose reactions to current events depended not on what other men did or said but on what he himself felt or thought. Unquestionably Goshen owes to his preaching and example some credit for its illustrious part in the American Revolution. Men instinctively looked to him for direction, followed in the way he went. He was both a scholar and a man of action, and a pastor who was more the leader than the shepherd. He was a preacher who did not hesitate to substitute the bread of life for spiritual balm to soldiers on the march, and who supplemented Gospel faith with concurrence in the salutary admonition, "Trust in God, and keep your powder dry". It seemed the only practical way of saving both life and church.

In the realm of tradition is the story that Mr. Ker dismissed his congregation in the midst of divine service one Sabbath Day during the war, with instructions to prepare food for a troop of horse passing this way. But there is more than tradition to warrant the statement that to Dominie Ker his firearm was one of his valued possessions even long after the war had ended. One gathers that it had intrinsic as well as protective and possibly sentimental worth. Although he was otherwise very sparing of space in his account books, the Dominie took a clean page in the early 1790s for this: *Number of my French Muskett 1763--the figure 6 rather indistinct and resembles a nought. Marked on the lower end of the Barrel near the Penr.* No modern reader has been able to decipher or assign a meaning to the final word, obviously abbreviated; but the memorandum was of course the means by which the minister hoped to identify the weapon should it be lost or stolen, or confused with others.

One wonders whether the French musket was a memento or gift of someone from abroad who had fought with the Continentals in "the late struggle with Fritain", or whether it was the arm the Dominie carried when he set out with other Goshen men in July 1779 in a second pursuit of about "85 Indians and Toreys under

command of the noted Brant" who had "made a descent upon Minisink, killed sundry persons, burned eleven houses and as many barns, together with the Dutch Church", and left general havoc in the path of their foray.

That description is part of a letter Mr. Ker wrote Governor George Clinton on July 29, 1779, in reference to the raid on Maghakameck (Port Jervis) and the subsequent battle on Minisink Mountain in Sullivan County. It appears that the minister was requested to make the official report of the Minisink action on behalf of the Goshen contingent whose leader, young Dr. Tusten, lay dead on the mountain. Elder T.D. Schoonmaker, descendant of Dutchmen who were as fervent in their Huguenot Calvinism as the Kers had been in their Scottish version, read the letter as part of his address at the dedication of a memorial tablet to the pastor given by Minisink Chapter, Daughters of the American Revolution, in 1913. The tablet is on an outer wall of the Church edifice, to the left of the main doorway, and not far from where the body of Mr. Ker was originally buried.

Although he did not himself see the battle, the minister's letter adds details and background to the story as it comes down from other sources. And he did not compromise with facts. He said flatly, "Our people were defeated". The Tory attack occurred "last week on a Tuesday", he wrote; "on Wednesday a party of our people collected...pursued & on Thursday came up with them, gave battle & were defeated with a loss, it is supposed, of 50 or 60 men--the number, however, not yet ascertained...There are not less than 15 or 16 widows by the affair in this congregation."

It was immediately after the few Goshen survivors had returned and told of the tragedy that the minister himself shouldered his musket and with "a party of 240 set out on Saturday" to avenge the Minisink burnings and battle deaths. There was no church service in Goshen that Sunday. The Dominie was with the militia, a fighting man.

He wrote: "We marched that day (Saturday) to within two miles of the place of action; but the rain of Sunday made it imprudent to stay, as many were unprepared to be out after such a wet day, nor was it in our power to keep our Arms dry." Besides he bruised a leg "against a rock, and deem it not prudent to ride", which was the reason he wrote the Governor instead of reporting in person at Poughkeepsie, he said. He added that "The frontiers are in the utmost consternation", suggested that some protection be arranged for them, and ended with "My compliments to Mrs. Clinton & Family; hope her health is recovered."

There were bonds of personal as well as official friendship between the Goshen minister and the Presbyterian Governor from Little Britain; bonds of friendship likewise between him and General Washington and the French officers who lent their skill

to the American cause. The friendship with the French aides was generated by Dominie Ker's service in retrieving for the young Marquis de Lafayette a highly valued keepsake he had lost through theft during an overnight stop at an inn in Sussex. Lafayette was on a mission for The General, who was at Brandywine, and had not time to institute a search, even had it been possible to make people understand. French was as much a foreign language in Sussex and Orange Counties then as now. But at Goshen someone thought of the erudite Dominie Ker. They brought the two men together, and their mutual knowledge of Latin gave them a common language in which to converse. The minister wrote placards and otherwise pursued the search, and succeeded in having the treasure returned. The Marquis had spoken of it as "the portrait of a lady"; and the late Miss Alice Neafie pieced together bits of information from various sources and identified it as a miniature of Lafayette's wife, the only picture of her ever painted, and one which the gallant and romantic nobleman had buried with him.

On that early trip through Goshen the Marquis stopped at an inn. Thereafter, when he or his compatriots were in the vicinity, they found welcome at the Presbyterian parsonage. Of them all, the Count de Rochambeau was the favorite of the Ker children, according to an old story.

Meanwhile, Nathan Ker's participation in the Revolution did not consist wholly of such as the Minisink incident, and entertaining or being entertained by the Governor, the General and the French noblemen here to help fight our war. Mr. Ker was one of the early Continental chaplains. His chaplain's pass, issued in 1776, is quoted in part on the memorial tablet. The pass stated that he was "known to be a zealous friend to American Liberty and on all Occasions exerted himself accordingly."

The zealous friend was not without mercy, though, even to one so despised as Claudius Smith was in his day. The Dominie visited the condemned marauder in the County Jail and, according to one story, preached to the throng that assembled at the lower end of Church Park to see Claudius hanged. Also there was a story at the time of the tablet dedication that Mr. Ker befriended the forlorn wife of Joshua Hett Smith when the Haverstraw man was in jail here, charged with complicity in the attempt by Major Andre to escape after the treason of Benedict Arnold. Mrs. Smith and her two children were said to have come to Goshen and stayed with the prisoner in jail. Circumstances indicated she assisted in his escape. But when she came to the parsonage begging help and protection from irate residents, the minister sheltered her until relatives took her back home.

Marching and praying and advising still were not the extent of Mr. Ker's service to the Patriot cause. There were no war-loan drives then, but Congress, the Legislature and the Army leaders

themselves were constantly calling for money with which to carry on the uneven struggle. The Goshen minister loaned the Government \$8,000, it is said, and the only thing he got in repayment was an old gray horse, probably an Army castoff. Affectionately he called the horse Old Liberty, and cared for it tenderly always.

And a rare story that appears only in the address of the late Joseph W. Gott, on the occasion of the Church's bicentenary celebration, concerns Goshen's first observance of Independence Day. It was a program arranged by the fighting Revolutionary pastor. Thirteen young women attired in white, with green sashes, represented the thirteen original States, and the Dominie reminded his people of how the Lord had led them through strife and long hardship to a Promised Land.

War was barely over when the new State Government established the Board of Regents, and began supplying funds toward support of public education. In 1787 Dominie Ker was appointed on the Board of Regents, succeeding his good friend and Patriot parishioner, Henry Wisner; and his colleague, the Rev. Andrew King, long pastor of neighboring Goodwill, succeeded General James Clinton. Three years later, in 1790, the Rev. Natham Ker was one of the incorporators of Goshen's renowned Farmers' Hall Academy, fourth school of its kind in the State, and all but two or three of the other twenty-eight on the list of founders were members of his church. The minister also served as librarian of the school.

Released from the restrictions of colonial rule and from the hazards of war, populations increased and institutions began to flourish. In 1791 the First Presbyterian Church of Deerpark erected an edifice in the community that became Mount Hope, and Mr. Ker and Mr. King were assigned by the Presbytery of New York to supply the pulpit. The Goshen minister is credited with having been the real organizer. In 1793 the Rev. Jonathan Freeman, who had served Deerpark intermittently as a licentiate for a brief period, became its first pastor, and married Margaret, one of the Ker daughters.

Manuscript notes in the archives of the Presbytery describe both Mr. Ker and Goshen's first pastor, John Bradner, as exceptionally faithful and diligent attendants on sessions of the Presbytery and the Synod, despite arduous travel. Synod required a trip to New York or Philadelphia; Presbytery a journey to New York or Long Island.

Just before the end of the century Dominie Ker lost some of his own members through the establishment of another church at Scotchtown by people who theretofore had attended services at Goshen or Goodwill. But in the meantime, since the impediments were lifted, Presbyterianism had made up for its retarded growth and the organization of a new Presbytery was warranted. Pastors and laymen from both sides of the Hudson assembled in November,

1795 at Franklin, in Dutchess County, and in the absence of the appointed moderator, Nathan Ker was asked to take the chair. So he presided over the first meeting of the Presbytery of Hudson.

All this time Nathan Ker had not been without personal grief and trouble. His daughter Mary died in youth; his congregation had difficulty paying him even his modest stipend. In fact, there had been a scarcity of money ever since the war began to affect the economy of the fighting colonists. In a brief list of dates and data headed *Temporal History*, set down originally in the back of a hymn book by the elder Dr. Crane, and copied by his son, there appears: 1777--*Times were difficult*. *Rivington's Gazette*, the notorious Tory newspaper published in metropolitan New York, had in its issue of June 14, 1780, a derisive report which makes it clear that it was not only a scarcity of funds but the lack of value in Continental money that caused trouble. The report read:

"Nathan Ker, pastor of Goshen, in a sermon delivered the last shearing time of his flock, previous to sending his deacons among them to collect the fleece, used many curious and pathetic arguments to induce them to pay in their several subscriptions, with a proper allowance for depreciation of the currency.

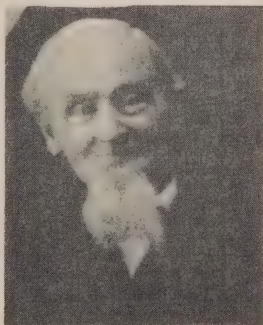
"He complained much of the injustice of a contrary conduct, and charged the neglect of the ministers in this respect upon them, as one of those crying sins which had brought so many judgments on their heads. That these might be removed, he strongly recommended to them to repent, particularly of the heinous sin of defrauding the ministers. Then, with uplifted eyes and hands and plaintive tone of voice, addressed himself in nearly the following words: 'O God, our corn is blasted! Our fruit is all cut off! Our flax is caught under the snow; so that we shall soon have neither shirt nor shift! And what, O God, dost Thou intend to do with Thy people next?'"

Although Mr. Ker's own records a few years later show that he did sometimes take his pay partly in kind, the Rivington ref-

FATHER AND SON



Dr. JOHN S. CRANE



Dr. FLOYD A. CRANE

erence to "the last shearing time of his flock" and the collection of fleece was an example of Rivington humor and Eighteenth Century propaganda.

In 1783, as the war officially ended, and the Continental Army was disbanded, Church difficulties came to a climax. The temporal dates listed by Dr. Crane include this:

1783. Congregation asked for Mr. Kerr to accept 90l, but paid it all up. 1787 & afterwards paid with interest. The stated salary was one hundred pounds.

That the minister began in 1784 to keep a personal record of payments undoubtedly was connected with the arrearages and the fact that for some time after 1783 he received simultaneously payments on salaries of past as well as current years. In 1788 he was still noting payments "on my 18th years salary", which was 1784, and in 1799 a leading man of the community made a payment of slightly more than five pounds to be applied to the salaries of 1792, '93, '94 and '98. Most of the people were faithful to their pledges.

In each of the minister's lists of pastoral years those from 1784 to '87 inclusive are set off from the others by lines drawn through the columns; and in the book of 1789 he wrote: *The note for interest signed Gerald Banker, Treas'r, is Numb'r 2621 for Ls 6-10-8 payable May 1, 1787. At the beginning of the book for 1791-2 there is this revealing entry: The Corporation bonds are dated Oct. 1787. In that book he also headed a page: Memorandum Apl 7, 1792--A list of Notes in my Hand. The first column was for Persons Names, but none appear there.*

Each of the little notebooks has a preliminary statement to this effect: "A Book in which I shall enter receipts for salary paid by individuals and collectors, which receipts are to be by them delivered to the Treasurer, & by him paid to me in cash & by me to be receipted for to him. Nathan Ker." They had set up many safeguards against mistake on the part of the people or the minister. In 1791 Mr. Ker made a memo: *Receipts to Dr. John Gale for several years salary are still in his possession but I have acknowledged them to the treasurer up to the end of the 23rd year. Often payments amounted to only a few shillings, but they were carefully credited to the years for which they were intended, to keep the record straight. In December, 1789, Mr. Ker accepted ten bushels of buckwheat from William Holly and valued them at 1-5.*

In April, 1787, the minister had several things besides his stipendiary problems on his mind, and he took half of one of his hoarded pages to list reminders. The first two are historical teasers today:

Parsonage Deed.

Goshen Corporation annihilated or not.

Consult the Sawers (Sawyer?) abt Oliver.

Enquire about Newton on prophecy.

Enquire abt R. Smith.

Enquire abt Gordon's History.

Enquire abt White Creek.

POTATOES-----1.

The second item may refer to the Church corporation salary bonds, or it might have a bearing on the reincorporation of the Church a few years later. On the other side of the same page there are records of the number of bushels of rye and buckwheat *put up* on several days in February, and of quantities sent to the mill.

Dr. Crame wrote that before 1773 the ministers supported themselves from the land. Nathan Ker was still a farmer, sending grain to the mill in 1789; and a stake in the northerly corner of "Mr. Ker's meadow", southeast of the "south corner of the Church" was one of the boundary marks of the jail limits set by Court of Sessions in 1802. The jail then was in the basement of the stone Courthouse a bit to the northwestward of the present County Building. The Church was approximately where the Courthouse is now. The house in which Nathan Ker lived all the years of his long pastorate is referred to casually in several old stories as having stood on the present site of the Methodist Church.

Even when he was sick unto death Nathan Ker knew his own mind and spoke it decisively. His will, made seven days before he died, was not in the style of the time. "I, Nathan Ker of Goshen...Minister of the Gospel, so make my will," it began; and it was extremely brief. He left all his estate "of every kind and description whatever and situated where it may be, unto my well-belov'd wife, Anne Ker, without any conditions whatever", except that his Negro woman Dean was to be manumitted in five years, and her son Alex at the age of twenty-eight. He named as executors his friends James Everett and James W. Wilkin. Witnesses were Methuseleh Baldwin, pastor at Scotchtown, who had been licentiate at Deerpark with Mr. Freeman; Julia Baldwin and Jonathan Swezy. The last was an elder of Dominie Ker's congregation, and in all probability the attending physician. Everett, as Surrogate, took the depositions of the witnesses when the will was presented for probate.

Thus ended a cycle in the history of Goshen village and its first Church.

NOTE: A complete list of salary contributors and collectors, transcribed from Ker accounts, appears in the Appendix.

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The diagram following is a composite by Elder Wallace of a map made by Dr. Coleman, showing early property ownership, and of Dr. Coleman's copy of Stephen Jackson's plot of nine lots laid out on the eastward side of the park in 1804.

Road between the Patents of

JOHNSON'S CORNER
Hawayanda & Benn

Lot #1

Isaac Joynter 1728
Cornelius Jones
George Coleman
Daniel Denton
Joel Coleman 1792

Lot #32

David Moore 1755
James Carpenter 1800
Jerome Johnson

Lot #2

Michael Dunning 1732
Timothy Dunning
Oliver Dunning
Anthony Carpenter
James W. Wilkin 1790
Samuel J. Wilkin

Lot #31

Salaman Carpenter 1731
Anthony Carpenter
Dr. Jensen 1863

Lot #3

Michael Dunning 1732
Timothy Dunning
Oliver Dunning
John J. Thompson 1839

Lot #30

Isaac Ludlum 1731
Samuel Gale
Verdine Elsworth 1777
Anthony Dobbins 1810
John J. Heard

Lot #4

Anthony Yelverton 1783
William Wickham

Lot #29

Anthony Yelverton 1783

Lot #5

William Wickham 1775

Lot #28

Parsonage Lot
Rev. John J. Bradner for
First Presbyterian
Church.
About 1804 Stephen Jackson
mapped nine lots on East Main
Street (Park Place)

Road to Phillipsburgh

Church Street

Lot #6

Alexander
Moore
Ebenezer
Holly
1752

Lot #27

Mrs. Van Duzer 1860

EARLY HOME LOT OWNERS

COPIED FROM PLOT BY DR. JAMES C. COLEMAN BY A. V. D. WALLACE, JR.

A New Era



THE PASTOR-HISTORIAN, Mr. Clark, wrote that the church records were in Nathan Ker's handwriting "from the year after he came until he fell on sleep."

The change in penmanship was symbolic. It signified for Goshen Presbyterians the beginning of a new era. Dominie Ker's years with them had spanned the political transition from Colony to State, and evolution of State and National Governments from experimental bodies to permanent, respected status. And the Church had gained recognition under the law. Life in all its phases had become stable again. Then suddenly their Church was without a head.

The long pastorate had been more than a simple struggle against Satan in recognizable form, but so far as material improvement went, there was little to show for the years since 1766. The times had not been propitious for that. There was a new school, organized and originally financed largely by members of Dominie Ker's Church; but his people still worshipped in the old

Meeting House they had when he came, the one their ancestors built in 1724. Nevertheless it had been a successful pastorate, and he left a strong church.

There were many men still active who had shared with him the spiritual and temporal responsibilities of Christianity in Goshen since the Church first was incorporated in 1784, a few even who had participated in the final effort for incorporation under the colonial regime. True, Samuel Carpenter, who had worked with the Dominie many years, had died in 1799; Peter Gale was no longer active, and there were only six elders when Mr. Ker died; But three of them, William Bodle, Reuben Hopkins and Jonathan Sweezy, had been members of Session at least since 1794. Mr. Hopkins had been treasurer during the most difficult years of the salary financing; he was one of the few laymen mentioned in accounts

of the organization of the Presbytery in 1795. Among the trustees also there were a number of men old in the service of the congregation: John Steward, Thomas Borland, James Wilkin and Benjamin Gale, especially.

There were many laymen able and willing to carry on, but it was hard to find a man to fill the place of Nathan Ker. His passing brought even more of a break with the past than the passing of Dr. Snodgrass, for Mr. Ker was the active head of the congregation until his death. Nevertheless, within a year after the loss of Dominie Ker the Goshen Presbyterians had chosen a new pastor. Someone, possibly the new minister, noted in the Session book: "Rev. Nathan Ker died & the Rev. Isaac Lewis install'd pastor of this Church Jan'y 1, 1806". Mr. Clark wrote of him: "If he were as trim and neat a man as his handwriting indicates, he was surely very seemly and attractive". But the Rev. Isaac Lewis did not stay long, only six and a half years. Not even tradition relates whether his departure was caused by a lack of congeniality or a call to a larger field. He was dismissed to the Presbytery of New York. He had been in Newburgh before 1800, and had come here from Cooperstown. In 1818 he succeeded his father, the Rev. Isaac Lewis, D.D., in the pastorate of the Second Congregational Society of Greenwich, Conn., but later returned to the Presbyterian fold, and gained renown as a Presbyterian writer.

The period following a pastorate so long and varied as Dominie Ker's, and the man succeeding one so vital as he, are bound to be dull by contrast, unless chaos prevail. It is proof of the success of Nathan Ker's pastorate that chaos did not ensue when his strong spirit departed, even though dissidence disturbed the denomination at large. It was inevitable, too, that 130 years later the short Lewis pastorate should seem of little moment. Yet in the temporal history of the Church--indeed in the history of the village--it was of great importance.

It was in the Lewis period that Church Park began to assume its present appearance. For one thing a new Meeting House replaced that of 1724. But Mr. Lewis, though he must have had a considerable part in the planning and responsibilities of such an undertaking, did not wait to see it completed. His successor, the Rev. Ezra Fisk, dedicated it more than a year after Mr. Lewis left.

There was unfinished business before the Session when the Rev. Mr. Lewis departed, too. That body was in the midst of one of the most complicated, protracted and remarkable cases in its records, the trial of several members of the Church on charges arising from the alleged theft of a yellow spotted dog, which supplemented adjudication of the case in civil courts before that same William Bodle who was a member of Session, and before another church member, Stephen Jackson, both of them justices of the peace. Only the disciplining of Presbyterian farmers who

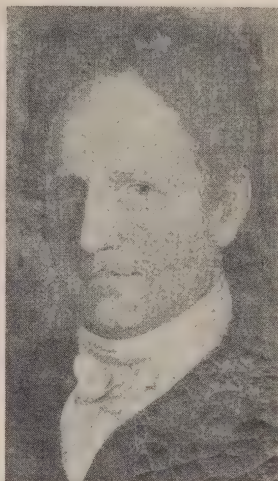
delivered their milk to the depot on Sundays in the 1840s and 1850s in any way compares with it.

Ezra Fisk, who found the case pending when he came to the pastorate in 1813, got the difficulties speedily composed. He was essentially a Christian diplomat and a peace-maker in large matters and small. Had he been Moderator of General Assembly in the 1830s, as he had been a few years earlier, the denominational feud that for a while created two General Assemblies might have been eased.

That such an exalted position, the highest honor the Presbyterian Church can bestow on any member, was filled by Dr. Fisk is a measure of the man he was. Seldom has the pastor of a country church achieved that distinction. It was moreover the only time the moderatorship has been held by a member of Hudson Presbytery.

Goshen Presbyterians were well informed about the differences that slowly paralyzed General Assembly. That appears from letters of the minister to Thomas Bradner, the Session clerk, and General James W. Wilkin, written in 1832 and 1833, when he was in attendance at General Assembly and on a trip South for his health. His hope for "truth and peace to be promoted by this Assembly", expressed in the Spring of 1832, was disappointed. In his letters home he had expressed also the hope that nothing would occur "to interrupt the harmony of the congregation", and that hope, too, was disappointed. He arrived home in mid-June, 1833, to find the congregation so divided that he submitted his resignation in September to accept appointment as professor of ecclesiastical history at Western Theological Seminary. Mr. Clark believed that grief over the division among his beloved people in Goshen might have been the cause of Dr. Fisk's final decline. He died on the way to his new post, but proof that differences over a denominational question had not destroyed the love of Goshen Presbyterians shows clearly in the fact that it was Elder Luther Harris of the Opposition who left his business and made the laborious trip to Philadelphia to bring back the minister's body for burial in Goshen churchyard. People felt he belonged here.

When the Presbyterians of Goshen chose Ezra Fisk to be their pastor they had acted with care, and under the stricture of 1808 by the Presbytery of Hudson "in the important business of settling



DR. EZRA FISK

ministers". Proselytes and impostors were abroad. Presbytery had had many instances "in which vacant churches in our bounds have fallen in with strangers calling themselves preachers of the Gospel, and in a very inconsiderate & hasty manner have employed them as religious teachers & settled them in their own way without consulting Presbytery..." That body regarded "such conduct as extremely disorderly."

There was no irregularity about Dr. Fisk; nothing disorderly about the manner of his settlement, and he found here an "affectionate congregation" whose religious welfare he valued above all else on Earth. Like his predecessor, Isaac Lewis, Dr. Fisk was a New Englander. He was born at Shelburne, Mass., January 10, 1785. His work in the ministry must have attracted attention almost from the beginning, for in 1825, sixteen years after his graduation from Williams College, he became a trustee of Princeton Theological Seminary, and "on the fourth Wednesday of August" in the same year, Hamilton College conferred on him the

honorary Doctorate of Divinity. The keeper then of the Session minute book recorded the degree promptly and with evident pride. But strangely there is no mention of the Princeton appointment; stranger still, no mention of the moderatorship of General Assembly to which he was elected at the time.

Dr. Fisk was called to the Goshen Church immediately on the departure of Mr. Lewis. Session minutes of October 9, 1813, list him as moderator for the first time. The minutes of that meeting recorded also another fact of more than passing importance to the Church. It was this:

Dr. David R. Arnell, having been received on dismission from Scotchtown Church & on this day chosen Elder by this congregation, took his seat.

DR. DAVID R. ARNELL

There began an eldership that lasted only thirteen years but might serve as a model for elders anywhere at any time. Dr. Arnell was of course no stranger in Goshen. It appears that his family had come from Long Island when he was a boy, during the Revolution. So he grew up here, or at least in this vicinity, since the family appears on the church records of that period, and he himself was a faithful contributor to Dominie Ker's salary in the 1790s, before the Scotchtown church was established.

Dr. Arnell was a man of many interests. He was a busy man but a prayerful one. His religion was more than form. When he was



absent from a Session meeting, which was seldom, it was because he was working and praying with the sick and the dying, except one time early in November, 1817, when "in consideration of the cold and Dr. David Arnell not being able to attend", Session adjourned from the Meeting House to the Arnell home. It was he who proposed that Session meet statedly on the first Monday of each month "& if necessary business occupy not their attention" employ the time in prayer.

Early in that Spring, Session had voted thanks to Dr. Arnell "for transcribing the register of Members, Baptisms, Marriages and Deaths". Thus it appears that it was the busy physician who went through all the records then available, and began the cowhide covered book which served as the Church's *Official Register*, covering a long period of the last Century. Immediately after that he served with the minister to draft a letter to absent members. Throughout his career as an elder he was almost constantly on one or several committees, laboring with transgressors, preparing applicants for church membership, advising on church finances or representing Session at meetings of Presbytery. Session records bear ample evidence that the Doctor treated souls as well as bodies and that his temper, like Dr. Fisk's, was "for truth and peace".

The letter which he and the minister prepared was masterful in its Christian diplomacy.

"Since God in his providence has separated you from attending the ordinances of Christ's house with us, & from our particular watch and care," it began, and continued with a wish that the absentee would apply for dismissal to another church. It ended with the assurance that "this letter is addressed to you not for the purpose of censure but with the impression that you are not aware of the rules..."

Then in 1821 Dr. Arnell was assigned with the minister to prepare a history of the Church for publication. There is nothing in the minutes to indicate what created the historical interest. Possibly it was in recognition of the fact that the Church had passed the century-mark. Undoubtedly there was some connection with the movement to erect a monument in memory of the men who died at Minisink. Either the uncompleted church history or the plan for a monument, which did come to fruition in 1822, owed its origin to the other.

Dr. Arnell was president of the Orange County Medical Society and the driving spirit of the memorial project, an undertaking conceived and executed with no loss of time. It had originated in Dr. Arnell's preparation of a paper on the surgical work and smallpox inoculations of Dr. Tusten (Dr. Benjamin Tusteen, the younger) which were ended by an Indian tomahawk at Minisink. The Medical Society raised funds to bring back the bones of the Minisink victims for burial under a memorial shaft in Church Park.

It had been forty-three years since the battle, and no one had visited the field since that awful day. Two at least had tried and failed. Henry Wisner, maker of gunpowder and laws, a Patriot whose spirit never faltered, was a father tormented by the recollection that his youngest son was one who did not return. He got his pastor, Dominie Ker, to go with him late in 1779 on a trip through which he hoped to satisfy himself whether Gabriel had been killed or taken captive. But heavy, wet snow frustrated the purpose. They could have found no identification marks if they had reached the place.

Henry Wisner and his generation had passed, and anguish over the Massacre of Minisink had long been dulled when Dr. Arnell revived the memory of those men. But there were limits to what the doctor and the minister could accomplish. Neither was in robust health. Dr. Arnell died first, and Session spread on its minutes the second obituary resolution within three months. "In the death of this pious, intelligent and faithful man, God has broken and withered one of our strong rods," his colleagues of the Session wrote. "As a Father, Friend, Neighbor, Physician and Elder, he was dearly beloved and revered. In him all charitable institutions of the age found a friend; all the poor and distressed of his neighborhood a kind benefactor..."

The first of the two memorial resolutions of 1826--in fact, the first such on Session records--mourned the death of Benjamin Strong, Esq'r., "As a Legislator and public officer highly respected; as an elder beloved by all who knew his worth. He was useful in the benevolent institutions of the age, and died President of the Orange County Bible Society". His great grandson, William H. Strong, served on the Session many years later, proud not only of his Strong ancestry in the Church, but also of descent from the first pastor, John Bradner; and William's son, Benjamin B., was ordained an elder in 1938.

Two rods on which the Church had leaned heavily had been broken in the course of a single season. Eight years earlier the hard-working Elder Reuben Hopkins had been dropped from the rolls because he had moved from the State. At the same time Asa Steward was omitted because he was ill "and out of the congregation". There remained only the ageing Christian warrior, Captain Daniel Bailey of the Revolutionary Army; three comparative newcomers, William Phillips of Hampton, Timothy B. Crowell and Thomas W. Bradner, and that remarkably active and long-lived man, William Bodle. Mr. Bodle was aged and lived at some distance--Several miles west of Montgomery. So he was often absent from meetings during his latter years. Session therefore decided it needed some new members. It asked for two, and the congregation gave it James W. Wilkin and George Phillips.

Meanwhile, Dr. Fisk had attracted both young and old into the Church. It appears to have been Goshen's first great spiritual revival, in 1819 and '20; and when the ardor seemed to be waning in the Summer of 1822, Session called on the members to observe the Saturday before the next communion "as a day of fasting and prayer for the revival of religion".

In all probability the activity of 1819 was the result of a criminal case having repercussions which yet echo in the County. Four men and a woman accused of complicity in the murder of Isaac Jennings of Sugar Loaf in 1818 were tried in the Courthouse here, and two of the men, James Teed and David Dunning, were put to death on the gallows. A future President of the United States, Martin Van Buren, then State Attorney General, who came to launch the trials, described the case as the first instance of murder for hire in the annals of the State, and the first homicide in Orange County since the time of Claudius Smith. It was an era of quick emotion and strong opinions. The five trials were instituted and conducted with a celerity and in a manner that have occasioned much criticism among men of the law ever since.

Ezra Fisk was the chief spiritual advisor of the accused and the condemned. It was he who roused the first spark of repentance in Jack Hodges, the Negro on whom the prosecution depended to convict the others, and who became the subject of a treatise on Christian character after his release from Auburn twenty years later. Four ministers participated in the "awful event", with Dr. Fisk preaching a sermon from *Numbers 32:23*, "Be sure your sins will find you out". It appeared afterward as a pamphlet.

The authorities had made elaborate preparations "for the regular and decent performance of solemn ceremonies", and it was estimated that a throng of more than 20,000 men, women and children had come to witness them. Visitors could not be accommodated in the village, and a gallows had been erected three quarters of a mile from the Courthouse, beside the Minisink Road, now Route Seventeen, at Steward's Woods. Spectators began to assemble at the temporary Tyburn the day before. On the day of execution "two companies of Dragoons and several of Infantry paraded at ten in front of the gaol. At eleven a procession was formed and moved with mournful step toward the place of death. The most perfect order and decorum were observed...and the slow and silent motion of many thousands keeping time with the funeral music formed a spectacle highly impressive."

A full transcript of the testimony, a summary of circumstances leading to the homicide and a vivid report of the executions made a book which was published in Newburgh a few days afterward by Benjamin F. Lewis & Co. for themselves and Timothy B. Crowell, the publisher of the *Goshen Patriot*. Mr. Crowell, who three years

later became a ruling elder of Dr. Fisk's Church, appears to have had no other reason for sponsoring the publication than that the account of swift and thorough prosecution might provide a basis for serious reflection by thoughtful readers. The compilers seem to have been impressed by the profession of Christian conversion by Hodges, and their purpose apparently was to defend the Court and prosecution, which relied on his unsupported testimony. A transcript of the curious old book, and a printed copy of the Fisk sermon, are in the historical collection of Roscoe W. Smith of Monroe.

An event attended by less fanfare but great satisfaction to the pastor was the raising of a minister from the congregation. Dr. Fisk reported to Session in April, 1830, that Michael Carpenter had been ordained by Presbytery. There must have been others before him, but the only one known was Benoni Bradner, son of the first pastor, who is buried beneath Blooming Grove Church, where he ministered many years before it became Congregational.

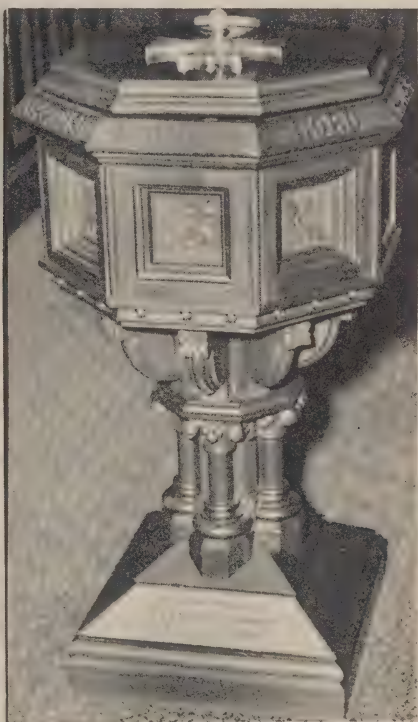
Each time Dr. Fisk left Goshen for a considerable period he found a trustworthy young man to attend prayer meetings, visit the sick and otherwise look after the spiritual needs of his people, rather than arrange merely for pulpit supply. In the Fall of 1832 he went apparently to the region from which he had come to Goshen, for his wife's membership had been transferred from Bethany, Ga. She likewise appears to have been in ill health almost constantly, for Dr. Fisk wrote Elder Bradner that "the method of travelling in my own conveyance has a favorable effect on my lungs", and that Mrs. Fisk had stood the trip better than he had expected. But they yearned for Goshen, the place they were so soon to leave. In the Spring of 1833 Dr. Fisk reported he had been "strongly importuned to stay in this State (Georgia), but Mrs. Fisk and myself decline all thoughts of it at present, or at all, unless it should eventuate that my lungs shall not allow me to preach to the people of Goshen, whom I love above all. My attachment grows stronger the longer I am absent & the more I see of the state of things in this region."

That Spring also Dr. Fisk was surprised, and not entirely pleased, by appointment as corresponding secretary and agent of the Board of Missions, and wrote Session he had declined. He loved his people, his pastoral duty and domestic quiet, he said. In March he was obliged to employ an amanuensis after having been "thrown violently from my carriage", to report that he and Mrs. Fisk expected to leave Lexington, Ga., in April and be home in May. At the end of January he had written from there "to my affectionate congregation, my beloved People, to express my anxiety for your welfare". He recalled fondly "the scenes of the last Sabbath I spent with you...I am comforted when I think of the tender relation that has subsisted between us for nearly twenty

years...Nothing has occurred to embitter my recollections...I rejoice in the blessings of Peace & Harmony we have enjoyed together...Let no root of bitterness spring up among you."

There were special words for the elders, and a final plea for the congregation "to be consistent in your private devotions and social prayer". That letter is among the historical papers of Goshen Library; the others are treasured by Miss C. Edith Young, a granddaughter of Elder Bradner.

The bitterness pervading the church at large did spring up in Goshen, however, as Dr. Fisk found to his great sorrow on his return to pastoral duty.



THIS PAIR of oil lamps lighted the pulpit of the second church edifice during the Snodgrass pastorate. It was, however, an earlier type of lamp for which in 1828 Dr. John S. Crane, as a merchant, supplied "1 gal. lamp oil--Winter strain--\$1.12".

THE BAPTISMAL FONT is a memorial to Alexander Wright, 1813-1891, never an officer of the Church but long an active member whose banking experience and associations undoubtedly helped the Church through various difficulties.

As the Park Was



ABOVE: View from the Square. BELOW: From the Parish House corner.



UPPER PICTURE: Between 1813 and 1842, left to right: stone Court-house, Church, Female Academy and St. James's. LOWER: Between 1844 and 1862, since it includes, left to right, Farmers Hall, built in 1844; original Minisink monument, removed in 1862; the Church and the present Courthouse.

Division Over Union



ON HIS arrival home in June, Dr. Fisk found that neither his health nor the feeling of the congregation toward the General Assembly would permit his continuance in the pastorate. He resigned almost immediately.

The departing pastor had cherished the hope that upon his going the factions would draw together in the choice of a new leader. Instead, the breach widened and both the new minister and the Church suffered greatly during the five years of his pastorate. Then after having weathered the denominational storm, they divided over a purely local phenomenon--the milk business.

James R. Johnston, scholarly, personally charming and a fine preacher, knew it was a divided Church when he accepted the call. One man had declined. The invitation to Mr. Johnston was not unanimous. In addition to General James W. Wilkin, the commissioner from the congregation who took the call to Presbytery, another congregational representative appeared to offer a formal remonstrance. Presbytery decided to install Mr. Johnston.

It was no doubt an expected result. The Presbytery of Hudson was itself suffering from just such a division as had affected Goshen. A majority of Presbytery was *Old School*; the Goshen congregation was, in the main, *Old School*, and James R. Johnston was *Old School*. Dr. Fisk, perhaps because of his New England origin and his southern contacts, had inclined toward the *New School*, which makes it clear that a break in the Goshen Church was inevitable.

The cause of the division was the Plan of Union devised immediately after the Revolution as a practical means of advancing the Kingdom, particularly on the frontiers, without duplication of effort by the two leading American denominations of the time, Presbyterian and Congregationalist. Presbyterians who objected did so on the ground that it was an unnatural union, one threatening the extinction of pure Presbyterianism in this country. Clerical scholarship qualifications were a consideration, too. A majority of Presbyterians always had insisted on a high degree of learning in the ministry, but always there had been some who

were willing to accept evangelical fervor as a substitute for education. New School Presbyterians, thinking of the Frontier's need of ministers were of that mind.

Mr. Johnston's installation, April 30, 1835, was the breaking point in Goshen. In mid-April the Church Session had convened at the home of Elder George Phillips at Hampton, with no hint (in the records) of division, but in the light of subsequent events the trip there is disclosed as an obvious effort to revive the spirit of fellowship. *New School* sentiment seems to have centered in the westward side of the parish. But the friendly effort failed. When Session met two days after installation, its faithful clerk, T.W. Bradner, was absent for the first time. However, Hannibal M. Hopkins had been acting clerk since the arrival of Mr. Johnston. He was formally appointed at the end of June.



REV. JAMES R. JOHNSTON

Besides Mr. Hopkins, only General Wilkin and Luther Harris stood with the minister from May, 1835, to November, 1836, when Captain Bailey rejoined them. That Fall a committee of Presbytery found it impossible to settle the trouble at Goshen. Session asked for an addition of four to its membership, and proposed Andrew Purdy, Benjamin C. Smith, James G. Thompson and Nathaniel Webb, all of whom the congregation elected. Thus reinforced, Session undertook in a conciliatory manner to reclaim some who had drifted away. Instead of serving citations, Session delegated most of the new elders to confer with erring Church members, chiefly persons accused of "disorderly conduct in absenting themselves from the ordinances of the Church."

Results were disappointing. The transfusion of new blood into the Session did not heal the Church wounds. But the Goshen elders were more magnanimous than most, and far ahead of the Church at large in meeting the situation. Before the end of June, 1837, "with a view to the settlement of the case of George and William Phillips and T.W. Bradner", its absent elders, Session sent emissaries with invitations to a Church meeting. Mr. Bradner and William Phillips responded. Twice there was "conversation to a late hour", and in July the talks "issued in the unanimous adoption" of a resolution to be publicly announced to the congregation. It reported: "The breach which has existed for some time past in the Session of this Church has been healed. And...there is to be for the future but one harmonious course of action..."

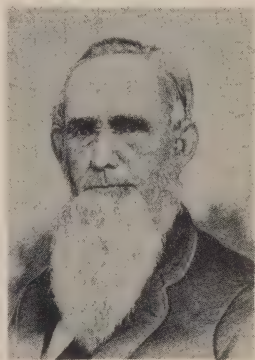
Unhappily, the controversy actually ended only with the withdrawal of about twenty families, including the Phillipses, and

organization of a church at Denton. More than two years after the peace proclamation, Calvin G. Sawyer, himself recently dismissed the Florida Presbyterian Church at the end of an interval to prove his penitence for long absence here, presented a list of persons desiring dismissals "to what was called the Presbyterian Church at Denton". Session did not dismiss them because it did not recognize the church at Denton. That body, however, already had built a meeting house and called a minister.

Session noted the dissolution of Mr. Johnston's pastoral relation in October, 1839, struck from its membership roll the name of George Phillips, because he had "become one of a body calling themselves the Session of a church at Denton". At the same meeting it authorized a call to the Rev. Robert McCartee of New York. Before the new pastorate began Session had relinquished claim on William Phillips, conceding "to every man the right to choose his ecclesiastical connexions", but censuring the manner of his departure. Besides long absences he had consistently "worshipped in churches belonging to another ecclesiastical body". The reference was to the New School group that had set up its own Presbytery to follow similar offshoots of both Synod and the General Assembly.

The Phillipses never came back, nor did Mr. Bradner, though his later absence may have been due largely to illness, for his family adhered to the Goshen Church, and there are stories yet of delightful choir rehearsals and parties at the home on South street when the Bradner girls were young.

The group represented by Calvin Sawyer likewise did not come back. In June, 1840, Session cited members "within the bounds of the congregation who for a considerable time past have absented themselves" to appear and "show cause why their names should not be stricken from the records". The only result was that Mr. Sawyer presented "a document...purporting to be from the Session of the Presbyterian Church at Denton", listing twenty-one who had united with Denton. Session was gentle. "Inasmuch as Session does not and cannot recognize the existence of said church as a Presbyterian church," the clerk wrote, the document was respectfully returned, with thanks for Mr. Sawyer's "personal courtesy in conveying the above information."



CALVIN G. SAWYER

Session then struck from the roll the names on his list, and Presbytery, which eventually accepted Denton as a church in good standing, noted that the seceders had joined Denton without the

formality of dismissal from Goshen. Session had occasion also to state that it did not recognize "the church at Middletown", and instead of dismissing to it, issued certificates of Christian character. That was a comparatively new form of dismissal adopted to meet new conditions in the church at large.

When Presbytery was reunited Goshen of course accepted both Middletown and Denton, and has worked with them happily since.

Dr. McCartee was not one to encourage hard feeling. He had the mellowness of years and an experience more urban than rural, yet sympathetically understood the rooted permanence of old Goshen families. The New York City home where he was born in 1791 had been the birthplace also of his father and grandfather. He studied law at Columbia, was converted after admission to the bar, and then studied for the ministry at the Associate Reformed Seminary in New York. He had had a brilliant career in city pastorates before trying the life of a country clergyman.

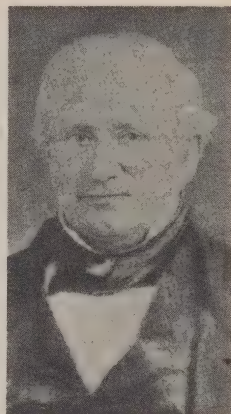
By contrast with the Johnston experience, Dr. McCartee's ministry here was blessedly soothing. Certainly it was a pastorate of accomplishment, even though it did end in turmoil. He brought Goshen abreast of the times, and achieved by his relaxing humor a privilege all Men of the Cloth now enjoy everywhere in the United States.

One day in the Spring of 1843 an Erie passenger train on the new line from Piermont to central Orange was greatly delayed by a freshet that had washed out the tracks. A group of passengers drew up a scathing criticism of conductor and management. Dr. McCartee said he would sign if allowed slightly to change the wording. When in his courtly manner he read his version of the paper the disgruntled assemblage applauded. Conductor Henry Ayers, a man of legendary tribulations on the Erie, probably uttered a prayer of thanksgiving for a cheerful passenger. The Erie preserved the resolution and offered Dr. McCartee free transportation for the rest of his life. In his genial way he suggested that was a courtesy all men of his calling would appreciate; so eventually the Erie and all other railroads set up ministerial rates.

In just such pleasant ways Dr. McCartee brought his Goshen people back to a wider, more cheerful outlook on life and their religion. One who knew him well thought "he was the embodiment of Bunyan's picture of Great Heart". Within six months after he came he drew new attention to the Church with a movement to form a choir. He did other progressive things, too. He announced in 1841 a schedule of dates for collection of funds for overhead expenses and benevolences, and he "made an appropriate address to male members" at a meeting convened for the election of deacons. He was developing a fraternal spirit. Under his leadership Session revised and greatly expanded the Sabbath School program said to have been started in Dr. Fisk's time. The Church also

contributed heavily to the Orange County Bible Society, as well as denominational work. For itself Session resolved "that in order to more fully advance the interests of Christ's Kingdom in the midst of us, and for social Christian intercourse", its members would meet at their respective houses once a month at two in the afternoon. The first meeting was with Elder Purdy.

Thirty one persons joined the Church in August, 1842; twenty more in November, repairing the losses to Denton. But there was work yet to be done. Session called a special meeting of the congregation on a Wednesday in May, 1843, "for conversation and prayer for the outpouring of the Holy Spirit upon the Church and those who may be enquiring & anxious...& if the weather should be stormy, the meeting to be held the next day". Not until the latter years of the century did devout Christians expect the church to call them only at times not given to farming and business.



Goshen was eminent in denominational councils. In 1844 Dr. McCartee proudly entertained the Synod of New York at his Dr. ROBERT MCCARTEE Goshen Church. It was the only time Synod has ever met here, and it was of course occasioned by Goshen's enviable position on an important rail line.

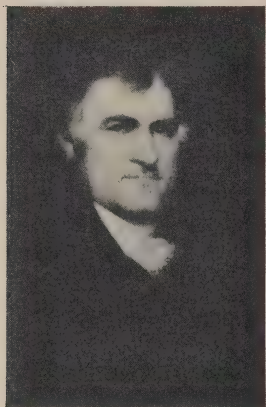
Dr. McCartee also may have started the custom of preaching anniversary sermons at twenty-five-year intervals. At some time during his career here he preached a detailed historical sermon based on tradition and sketches by Mr. Ker and Dr. Fisk, according to the notes of the elder Dr. Crame, which recently came into the archives of the Church with other papers preserved by the late Mr. and Mrs. E.P. Redfield. That was the only reference anywhere to a sketch by Mr. Ker, who must have known a number of the men who founded the Church.

Early in his pastorate Dr. McCartee lost an elder of nearly forty years service, Daniel Bailey, who died in May, 1841, at the age of 84. Session declared: "He was a devoted and firm supporter & friend to this country, having participated in the battles of the Revolutionary War; and if possible a still firmer friend & defender of the faith of the Gospel, once delivered to the saints, & especially in the late Reformation."

That was the last echo in the records of the old feud. But another developed. Session had begun generally to take a more charitable attitude toward the erring, though there was never a lowering of standards. Dr. McCartee was not one to compromise principle; and the new trouble arose over a question of high

principle, a shockingly sudden and widespread violation of sabbatarian custom, delivery of milk to railroad stations on Sunday. Family church connections that had endured for generations were uprooted, even as others had been by the Old and New School issue.

With feeling at high pitch, Session was deprived by death of the counsel of "one of the most faithful, judicious & consistent members & officers", General James W. Wilkin. The General had become an elder after Dr. Arnell died, but he already had served



Gen. JAMES W. WILKIN

ris, and Clerk Hannibal Hopkins exercised all their powers, with the unanimous approval of Session, to dissuade him. After eight days the pastor reported his conscience would not permit him to yield. Orange County's booming milk industry, and the repercussions it had in his church, had overtaxed a man no longer young. In his reply to the pleas of Session, Dr. McCartee observed: "The connexion of temporal cases with the spiritual watch and oversight of the Church appears to be indissoluble; and to both united I am not adequate." His pastorate ended with July, 1849. He went to a church in Newburgh, then far enough from a railroad not to be troubled by the exigencies of the dairy business, and the fact that cows have no regard for the Sabbath.

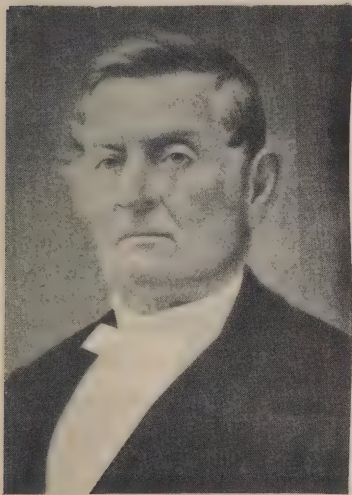
nine of a nineteen-year tenure as the treasurer of the Church, and had been a trustee more than thirty years before becoming an elder. He, too, had been a Revolutionary warrior, a boy soldier, and was identified with the military throughout a long life. Although he was away from Goshen much by reason of successive elections to the Legislature and to Congress, he did not often miss Session meetings, and his death ended more than half a century of official service to his Church.

In the middle of June, 1849, Dr. McCartee shocked and grieved his people by announcing a desire to leave. Next day the senior elder, Luther Har-

NOTE: The pictures of Dr. Fisk and Dr. Arnell are reproductions of portraits painted by Eliza Bradner Redfield (Mrs. David Redfield), daughter of Elder Thomas W. Bradner, and a descendant of Rev. John Bradner. The paintings were given the Church in 1905 by her son, the late E. P. Redfield, and now hang in the chapel.

The Wilkin portrait is a photographic reproduction by Stephen Schreiber, Jr., of Albany of a painting owned by Mrs. E. C. Price.

The Snodgrass Regime



Dr. WILLIAM D. SNODGRASS

And a Snodgrass sermon was no ordinary discourse! Still among the officers of the Church there is one whose very membership, to say nothing of his words, testifies to that. He is Joseph Merritt who has been for fifty years a trustee. Mr. Merritt is not the only one of the congregation or community who remembers the good Doctor, but his recollections are significant and eloquent.

Mr. Merritt, a young lawyer from Monticello who came to the Orange County Seat in 1885, had made no church connections, but frequently attended Methodist services because in Sullivan County he had known the Rev. Thomas Lamont, father of the present head of the J.P. Morgan banking house, who served the Goshen church in the Eighties. Mr. Lamont had a good congregation, but the new-

FROM DR. McCARTEE to Dr. Snodgrass was as easy a transition as a congregation could make. Dr. Snodgrass was only five years younger than Dr. McCartee, and his temperament was much the same. But his vigor was great; so great that he carried the entire pastoral responsibility until well into his eighty-third year, when an assistant was given him. Finally, in 1885, the Doctor retired to the status of *pastor-emeritus* after he had reminded his people and Presbytery: "I am now entering the second quarter of my ninetieth year. I still have a willing spirit, but the flesh is far too weak."

For one of his years, the flesh as well as the spirit was remarkably strong. Even after the Rev. Robert B. Clark came as associate at the end of 1885, the aged Dr. Snodgrass preached nearly every Sunday morning. He preached last on April 18, 1886, barely a month before he died, and only ten weeks before his ninetieth anniversary.

comer was curious about the throngs at the Church in the Park. An acquaintance suggested one day that the young lawyer was missing a rare opportunity if he did not hear Dr. Snodgrass at least once. Next time Dr. Snodgrass preached, Mr. Merritt heard him. He recalls an assemblage that crowded the auditorium, gallery and main floor alike; so there must have been at least a thousand persons present. But he was more amazed by the sermon. He had sat with congregations addressed by Henry Ward Beecher and other renowned preachers. But he said: "I have never heard a finer sermon before or since."

In those days the Presbyterian Church was well filled every Sunday. When Dr. Snodgrass preached it was jammed, according to Mr. Merritt's recollection. Mr. Merritt himself joined the throng Sunday after Sunday, and shortly became a member of the Church.

From the beginning of his pastorate in September, 1849, Dr. Snodgrass had attracted people in uncommon numbers. There were numerous additions to the membership during the Fall and Winter, and then, on April 8, 1850, Session convened at Farmers Hall Academy with so many candidates it recessed again and again until on May 4 it voted to accept (whether by design or circumstance the record does not state) ninety and nine applicants. Immediately after the preparatory lecture on that date five more were added to the list. In all, 120 were admitted that season, of whom fifty-five were baptized together; and the only losses were the three ladies of the McCartee family transferred to Newburgh, and one man to the Methodist Church.

As he approached retirement the venerable minister marvelled as much as anyone at the length of his tenure. In his letter to the annual meeting of the congregation, which voted on his plea in October, 1885, he wrote:

It is now thirty-six years and a few days since the pastoral relation between you and me was constituted. I little imagined then that I was becoming a party to a connexion which was to last until I should reach the 90th year of my life. Those of the congregation who were then of my age have all gone to their places of abode in the future, and having officiated at the burial of the dead and in ministrations among the living until now, the time seems to me to have come when I ought to seek release.... Rising to address Presbytery when it convened here to sanction his retirement, he said simply: My relations with this congregation have been so kindly, peaceful and pleasant; I have baptized so many, married so many of their fathers and mothers, sons and daughters, and buried so many of their dead, that I could never entertain the idea of separation without a feeling of reluctance.

It was a pastoral summary any man might have envied; it was not, as they knew, a figment of the rosy recollections of an aged man. A congregation that previously, for a generation, had been

rent by personal and doctrinal differences had been revived under his leadership and given the strength and unity it had known in earlier years. A number of members lost to the *New School* churches at Denton and elsewhere came back to the home parish. Several who had been excluded in the effort to suppress the practice of shipping milk on Sunday were restored to the communion. Membership had been increased and held, and the entire parish had been invigorated and brought into active participation.

It had been a remarkable pastorate, especially for one who was far past the accepted prime of life when it began. And so long as there stands in Church Park the magnificent stone edifice in which the congregation of The First Presbyterian Church of Goshen now worships, there will be a reminder of and a monument to Dr. Snodgrass, not only because he was pastor during the period of building, and the animating spirit of the enterprise, but because the attraction of the Gospel as preached by him, even in age, had made the old structure too small, if it had been worthy of restoration.

One of the speakers at the dedication of the new Church, the Rev. Dr. Rogers, a Reformed Church pastor from New York, recognized this when he said: "Today I am enabled to bear witness to the great and enduring strength of his bow...and I can see why a people who have been accustomed to listen to such a teacher as we have heard today must have required greater accommodations, and why this grand edifice is in relation to him and his work as the relation of cause and effect."

Dr. Snodgrass would be the first to point out that, in bringing the new edifice to reality, he merely took advantage of what insurance companies call "an act of God", and others refer to as "circumstances beyond our control". The Reverend Doctor had suggested repeatedly through the years, and with increasing emphasis, that the house of worship was inadequate and unworthy of both the people and their religion. In 1868 lightning shattered the wooden spire. The next Sunday partly Dr. Snodgrass ascended the little stair to the high old pulpit and told his congregation the Lord had spoken emphatically in a matter he had himself often urged without effect, and he hoped they would not turn a deaf ear to the Lord. They did not! In 1869 they laid the cornerstone of a structure which, as he said at the ceremonies, "would adorn the eligible ground on which it is to stand".

The Doctor, who had planned and presided over the elaborate program beginning in the old Church and moving out among the stones, excavations and building equipment cluttering the park, was seventy-three. For more than three years, beginning with that lightning bolt in 1868, he was chairman and chief functionary of the Building Committee, saw that the financing, if not the cash, kept pace with the work, carried on his pastoral duties, managed

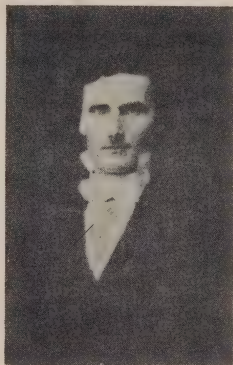
Tower of the Lord



a full program of worship under makeshift conditions, and at the same time attended to the affairs with which the president of the Board of Direction of Princeton Theological Seminary had to deal. He was seventy-five when, with great gusto, and with pride and humility in equal measure, he dominated the dedication of the new Church. It was a three hour program on a Wednesday in November, beginning at 11 a.m. and ending at Two. Seats and aisles had been packed with people since 10:30 o'clock.

The Rev. William A. Westcott, whose father had laid the cornerstone of the older edifice, had participated in the laying of the new one; and the Rev. T. Scott Bradner, son of Elder T.W. Bradner, great great grandson of the first Goshen minister, and wartime chaplain of the renowned Orange Blossoms Regiment, pronounced the benediction when the finished building was dedicated.

With the Rev. Augustus Seward of Middletown, the Rev. Z.N. Lewis of the Goshen Methodist Church, the Rev. James M. Dickson of Goodwill, the Rev. William A. Holliday of Bethlehem and Mr. Bradner participating, Dr. Snodgrass himself opened the program. He preached a sermon that must have lasted at least an hour, and offered a resounding prayer. Also he dispensed hospitality both at the manse and at the Church through out the day. Dr. Stephen H. Tyng of St. George's Episcopal Church in New York, who was, with Dr. Rogers, a special guest, reviewed more than forty years of friendship with Dr. Snodgrass and declared: "When I looked



T. SCOTT BRADNER

upon him today it seemed to me that no years had been added to him. I saw the same fresh color of forty years ago, and the furrows that had been added to his countenance were few indeed."

The wonder and satisfaction continued as Dr. Snodgrass was spared year after year to enjoy the edifice that meant so much to him. For nearly fifteen years he enjoyed it. Moreover, never was he separated from the people he served and loved so long. He felt his life was near its end when he retired, and he told a committee of trustees in charge of arrangements that while the old-fashioned manse was larger than he needed, and its care somewhat of a charge to him, still he did not feel he could possibly break up and leave it, but hoped to remain there until carried to his grave, which he thought would be "a very short time".

So the new minister, the Rev. Robert Bruce Clark, was housed elsewhere, and Dr. Snodgrass was accorded an annuity of \$800 in addition to use of the dwelling. His people had acted literally as well as in the spirit of the promise offered by Dr. Charles H. Winfield when in 1873 he presented to Dr. Snodgrass the con-

gregational gift of \$1,000 on the Golden Wedding anniversary of the couple. Said the spokesman of that occasion: "We esteem it our duty as well as our privilege to see there is nothing lacking that may add to your comfort and happiness, which we have the means of supplying."

That was a handsome gift openly presented and as openly accepted. The customary annual donations were handled in quite a different way, presumably by common consent and certainly by nice collaboration on the part of both the minister and the men of his congregation. Something in the nature of a reception was arranged at the manse--the parsonage, they still called it in those days. Mrs. Snodgrass, never losing the social graces that had made her a belle of Lancaster, Pa., when she was yet Miss Charlotte Moderwell, received in queenly manner from a seat on the parlor sofa. The Reverend Doctor offered a hearty hand to every guest, and after each masculine greeting his hand went unostentatiously into a pocket. Only the sharpest ever saw money or checks in the ceremony of welcome. Even with a clumsy giver the Doctor's hand was as agile as it was cordial. There are a few who still chuckle over the good pastor's sleight-of-hand skill on Donation Nights.

Although the organized participation of women in the meeting of church expenses dates only from the Snodgrass pastorate, Mrs. Snodgrass was not a leader in the work. Her training and expectations had not been of the kind to fit her for parsonage life, and she made no pretense of being an ideal minister's wife. But the Rev. Daniel N. Freeland, sixty years pastor of Monroe Presbyterian Church, recalled in a letter to the *Independent-Republican* in 1909 her amused acceptance of a situation for which she alone was responsible "Often we have laughed over her description of how she spurned the attentions of the President and the philanthropist and carried off the divinity student," he wrote. She must have meant that she could, had she wished, have been mistress of Wheatland, James Buchanan's estate, to which Lancaster still points with mixed feelings. The bachelor President was an ambitious young lawyer and politician of her generation there. The philanthropist is not so easily identified.

The divinity student of course was William Davis Snodgrass, although she did not marry him until he was well launched on his ministerial career. He came from the same Pennsylvania Dutch country as she. He was born in 1796 not far from Lancaster, at West Hanover, where his father was pastor sixty-three years; was graduated from Washington College in 1815, spent two years at Princeton and was licensed to preach by the Presbytery of Carlisle in 1819. He had two pastorates in Georgia, then returned to marry Miss Moderwell and step into the pastorate vacated by the famous Dr. John M. Mason. To be able to fill that pulpit acceptably he

must have been an unusual young cleric, particularly since he could not claim graduation from any seminary. He seems to have been accepted in the active ministry immediately on conversion at Princeton without awaiting the formality of a diploma. Seven years at the Murray Street Church gained for him an honorary degree in divinity from Columbis, and membership on the Princeton Seminary Board of Directors. Transfer from one of the great city churches to a rural parish a few years later did not affect his standing in denominational councils, and in 1868, when he had been in Goshen nearly twenty years, he was elevated to the board presidency at Princeton, a post he held until he died.

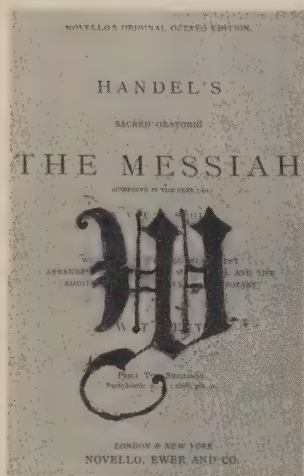
In death as in life, Dr. Snodgrass's church family cared for him tenderly. The trustees assumed funeral expenses, and then, gently prompted by the Ladies Social Aid Society, they carried out their plan of drawing on the congregation to finance a suitable monument to the pastor and his wife in Slate Hill Cemetery. In addition, they agreed to place a memorial tablet to him in the Church. The ladies were delegated to do the money-raising, and produced sixteen dollars more than the \$300 required.

Contributions had not been limited to members of the Presbyterian Church. Dr. Snodgrass had been an eminent and beloved citizen, a friend to all whose paths crossed his.

Even for those who did not know the old Church or the Snodgrasses, a picture of the time and place and people takes form pleasantly from a letter which J.W. Brewster of Lincoln, Neb., wrote in 1902 to his brothers and sisters, G.H. Brewster, Elizabeth B. Faucon, Charles Brewster, Lottie Van Housen, R.C. Brewster and J.A. Brewster.

As a student of shorthand, Mr. Brewster had practiced on Snodgrass sermons. He had just found his record of the last service in the old Church. He imagined he "was seated in the old pew where we were accustomed to assemble for so many years. I saw the faces of John E. Howell and mother, Mrs. Doctor Snodgrass and family, the Mapeses, Merriams, Smiths, Strongs, Colemans, Vails. With us sat the Hon. and Mrs. Charles Winfield. In front of us the Lockwoods; behind, Fanny and Caroline Johnson, and with them the Misses Case. I saw the people from East Division. I saw the faces of the *pillars* of the Church, such as George and Adam Crans, than whom no better men ever lived. Looking up, I saw the organ. Nearby sat Wells Corwin, *Nine* Elliott, *Vine* Strong, and Will Mead... The Reverend Doctor enters, carrying hat and cane in his usual conventional way... I hear the closing of pew doors. The old colored sexton, Lem, escorts a stranger to a seat and in a minute he passes behind the choir and enters a small door to the right of the organ. Presently Will Mead takes his seat at the organ and the prelude is played." Mr. Brewster thought his record and recollections "would bring to mind the good old style of the Doctor that we admired so much."

Ministry of Music



WHEN CHORAL MUSIC rising from the Presbyterian choir gallery fills the auditorium and swells out into Church Park on a Christian festal day, Goshenites whose memories are not too short, and whose ears are tuned to more than the common sounds of life, sometimes have the sensation of being back at the turn of the century, when Goshen laid claim (rightfully) to recognition as the Musical Mecca of Orange County. The Presbyterian minister and his singers were the people who made it so.

There are many persons who, on hearing or participating in such singing, remember that Goshen still owes a musical debt to the Rev. Robert Bruce Clark, who went away more than forty years ago and has been dead now a decade. In Goshen, forty or fifty years ago, Ministry of Music, the modern term for one phase of Protestant worship, would have seemed an appropriate way of referring to the pastorate of Mr. Clark. The Hallelujah Chorus from Handel's *Messiah* would be recognized by any Goshen resident of that era as the signature of the Clark ministry. All over the County (indeed all over the Country) are individuals who, hearing the strains of the great oratorio, recall strenuous rehearsals or spell-bound hours in a large audience, listening to its rendition by Goshen singers reinforced by the best from Middletown and elsewhere in the County, and frequently from New York, with the Presbyterian minister as conductor. Music Hall, now the Masonic Building, which is currently given over to the wartime business of rationing and price-control, is surely a monument to the Clark presence here.

For a long time Goshen Presbyterians had been accustomed to better than ordinary choral music at their services. Theodore D. Schoonmaker and, before him, Wells Corwin, had seen to that by appointment of Session, and with the aid of generous funds provided by the trustees. Mr. Clark must have been aware of that when he entertained the Goshen call. Church leaders must have

had some inkling of his talent and interest in music when they recommended him to the membership. But there is no word in the record to suggest it; not a single mention of music in the letters from former parishioners which Elder Schoonmaker read to the congregational meeting in December, 1885, to better acquaint the people with the "comparative stranger" on whom they were about to decide by ballot.

Excepting that omission, which is quite surprising in the light of the Clark career here, the letters described with almost photographic accuracy the young man who deemed it "an honor to follow such a shepherd as Dr. Snodgrass". From both his previous charges, State Centre, Iowa, and the Forty-first Street Church in Chicago, there were identical statements: "Never heard him preach a poor sermon." Both testified to his success in drawing young people into religious work and his "great desire for the spiritual welfare of the Church".

The Chicago report added: "A man of a great deal of originality, much above the ordinary as a preacher, fresh in thought and expression; not sensational, but a man of learning and ability". There was, too, the further information, of special significance in Goshen, that Mrs. Clark was "a true pastor's wife". The letter from State Centre summed up with "An excellent pastor and in society a refined Christian gentleman". It mentioned further that he was always full of energy and push.

Mr. Clark's energy, originality and social graces are the characteristics Goshen remembers best, but the record shows no neglect of spiritual welfare. The congregation was not unaccustomed to young men in the pulpit or on the pastoral rounds. In 1878 and '79 "certain persons in the Church and congregation" had subscribed sufficient money to pay the salary of an assistant to Dr. Snodgrass in "preaching and parochial duties". Arthur Newman, a licentiate of New York Presbytery, had been engaged for two successive years. In 1883 Lee W. Beattie, with the blood of early Orange County Covenanters in his veins, became associate pastor and remained two years. His graduation to a full pastorate at Cambridge, N.Y., and the Doctor's retirement led to the calling of Mr. Clark, a native of Newark, N.J.

Both the assistant and the associate were very young men, but of the Old Order. Besides they were here as aides, not as leaders in their own right. The calling of Mr. Clark represented for Goshen Presbyterians a step from the past directly into the future. They could hardly have found a minister whose pulpit technique, administrative approach and personal interests were further from "the good old style" of Dr. Snodgrass. And as much as they loved the Doctor, they were ripe for a change. No recorded request made by Mr. Clark of Session, trustees or congregation in his seventeen years here was denied; and he made more suggestions and requests,

submitted more plans and programs than all the other thirteen ministers the Church has had in its 225 years! Most of them incidentally had to do in one way or another with music.

Mr. Clark's first suggestion resulted in an entry in the trustees' record in February, 1886, a month after he had accepted the call: "Reflector over pulpit, \$102.20". In April the board authorized procurement of "two small flower stands for the platform". On June 30 Trustee Wells Corwin, who had been assigned to see about repairs to the parsonage before the Clarks moved in, uttered the first official word about a new dwelling for the minister. It was a report in every way characteristic of the Clark regime. It covered in detail the committee findings, recommended a course of action (in this case a new parsonage) and outlined a method of financing. Seldom during the Clark tenure was any item of major expenditure proposed without accompanying reasons and a concurrent plan to provide for the outlay.

But energy and interest were not confined to the material aspects of church life. Session likewise had a season of extra



THIS ILLUMINATED page in a Book of Deeds among the Orange County Clerk's records probably is without a match anywhere. It is a delineation of the Westcott (earlier Gale) farmhouse on the site now occupied by the Methodist Church. Some old stories refer to it as the first Presbyterian parsonage. There is no proof, but the parcel was part of the original Presbyterian holdings and, whether parsonage or not, it was always, until sold to the Methodists in 1879, closely associated with the Presbyterian Church, since Gales and Westcotts of every generation were active in the congregation. Samuel W. Addis of Middletown, a civil engineer employed in the Clerk's office, must have been among the many who regretted to see the old house razed. He made this record of its appearance when he transcribed the deed in the records.

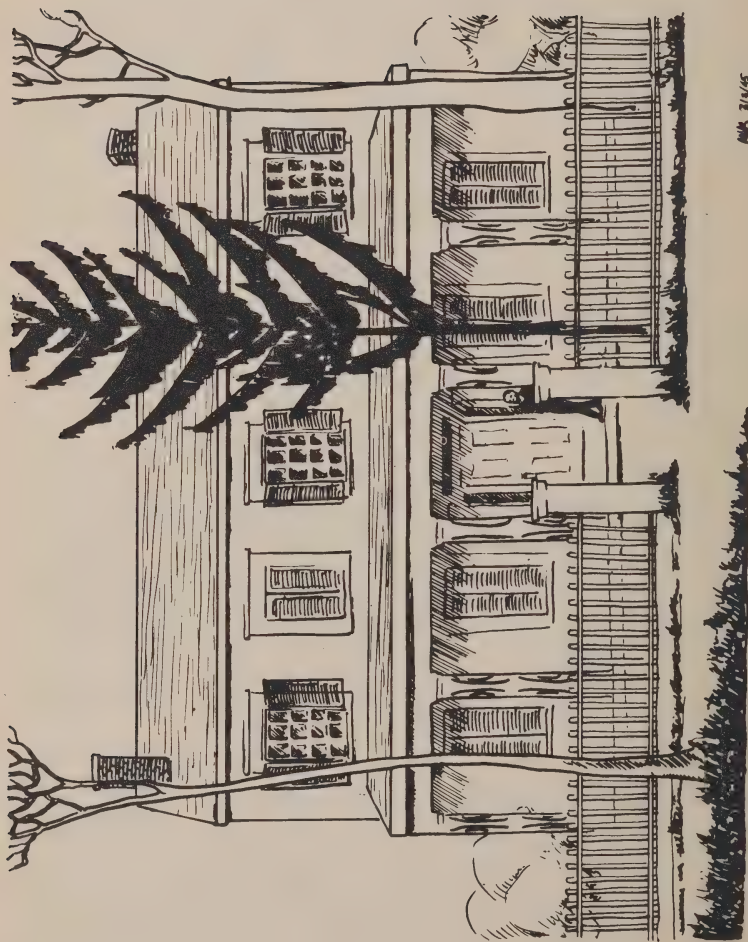
activity. Coincident with the notation of improvement in pulpit lighting, Session Clerk John Valentine recorded eleven admissions to membership, all but three on confession of faith, and added: "All the forementioned candidates publicly appeared in the Church on the following Sabbath morning...and entered into Covenant with God and his people" as part of a communion and baptismal service. That was the first record of public reception for new members. It also was the first public baptism of candidates, and John Valentine's statement remained for years the pattern for recording the reception of new members in this Church.

Later in February the Ruling Elders sanctioned a change in hymn books. In April, when the trustees were purchasing flower stands, the elders authorized the moderator to appoint a committee "to ascertain the necessity and propriety of prosecuting some missionary work among the colored population of the village". In July the minister was permitted to purchase new communion linen. Before the end of that month a committee whose names are not recorded had compiled a church manual and reported that it had been printed and distributed.

Thus in his first half-year here the Rev. Robert Bruce Clark not only made changes but inaugurated undertakings of enduring consequence, material and spiritual, to both the Church and the community. A new parsonage was started; the movement that eventuated in Olivet Chapel was begun; the Church's annual publication was launched. In March, 1887, pastor and family moved into the manse, built, in Mr. Clark's opinion, "on a generous plan".

The Clark spirit and program immediately attracted young people, even the very young. Not long after he came there was a Boys Brigade, forerunner of the Presbyterian Cadets and of the present Boy Scouts, meeting in the chapel--with results sometimes dismaying to members of the Ladies Social Aid, who were responsible for keeping the carpets and furnishings in condition. Before Sunday evening worship there were young people's prayer meetings out of which the Christian Endeavor came. And by the Spring of 1887 the Goshen Vocal Society had been organized. It was undenominational. All the village churches benefitted, but Presbyterians formed its nucleus and provided the leadership.

There were people in the Church who did not care for the dramatic effect resulting from "changes about the pulpit" in 1887, and others who were not wholly in sympathy with the heavy expenditure of time and money on music; nevertheless both Church and Sunday School rolls showed uninterrupted growth. The Church was brought to its maximum membership, 630 in 1902, and the Sunday School to a record of 310 in 1899. Furthermore, in 1891 the pastor was able to announce that "the entire encumbrance on the Church edifice", including the cost of rebuilding the tower, had been paid; this despite recurring outlays for changes and improvements



OLD PARSONAGE, drawn by Alice S. Brodie from a photograph.

and a complete redecorating and refurnishing of the Church that year, besides the new parsonage. On the latter there was still a sizable debt, but there had been extraordinary financial achievement, not by the minister alone but by the congregation under his inspiration and leadership--his "push".

So the Church came to its 175th anniversary with membership large (532 in 1895); with its major debt liquidated, and its physical properties in excellent condition. Much there was then to celebrate, and Robert Bruce Clark, carrying all the responsibility, prepared and managed a five-day program, besides expanding the church manual into what, seventy years earlier, Dr. Fisk and Dr. Arnell had set out to make, a published Church history. After two Sunday- and four week-night services that crowded the Church so that chairs sometimes had to be placed in the aisles, a village weekly reported on Friday: *The Celebration Ended; Goshen Presbyterians Regain their Normal State.*

The reporter observed that the occasion had been "not only commemorative but educational"; stimulating a pride not "confined to members of its congregation alone but shared by the entire community". Noting the interdenominational character of the program for the week, a Middletown journalist wrote: "If the age of Christian unity ever arrives, the Goshen Presbyterian Church can claim a modest share in helping to bring such a condition about." Besides the Orange County clergymen who prayed or read Scripture or pronounced benedictions, all the major evangelical denominations were represented by distinguished speakers: Bishop E.G. Andrews, Methodist; Dr. H.A. Bradford, Congregationalist; Dr. B.B. Tyler, Disciples of Christ; Dr. Edward Judson, Baptist; Dr. D.J. Burrell, Reformed, and Dr. John Hall, Presbyterian.

Two passages among the columns of newspaper reports of the celebration reveal that the minister was almost overwhelmingly successful in his effort to make the services impressive as well as pleasurable. With three college presidents on the program for Wednesday night, one paper reported next day that the "excessively long address of President Raymond of Union College not only served to reconcile the audience to the absence of Dr. Gates (of Amherst) but to inspire a feeling of thankfulness that all the expected oratory did not materialize". Chancellor H.M. McCracken of the University of the City of New York was the other speaker that memorable evening.

Another reporter wrote: "As usual in special services at the Presbyterian Church, the music was a special feature." He added that Sunday night's "chorus work was the best heard in the Church since the oratorio of Christmas Week". On Monday evening, however, "the music was rather too heavy for the popular taste". Twice during the week though popular taste was delighted when the Hallelujah Chorus rang through the Church, sung by nearly



THE MANSE, Built in 1886.

half a hundred voices. The Schumann Male Quartette came up from New York one evening. Miss M.M. Leverich spent the week here, and sang a solo during each service.

Just one untoward occurrence marred an otherwise perfect Spring week, and even that was testimony to the attractiveness of the anniversary program. The night the college presidents spoke "a nauseous stench of burning rubber filled the Church, and the electric lights were turned out on one side". So many stores which ordinarily were open in the evening had been closed that the electric current to the Church was increased to a power sufficient to "burn the insulation of the lamps near the organ."

It may have been this anniversary incident that set the Presbyterian pastor off on another successful campaign: To gain for the community an electric plant that would serve the entire village satisfactorily. That was, at any rate, among his services to the people which were recalled on his resignation in 1902, when the Church seemed highly prosperous spiritually and materially. He was credited also with leadership in the Goshen Library project, then nearing fruition.

Mr. Clark himself apparently did not rate these efforts as of great consequence. In a long letter published before he left he revealed that his real interest, next to his church work, was in his social contacts, his firemanic associations as chaplain of the Cataracts, and "the happy recreation of music". With the aid of generous benefactors, he wrote, it had been possible to carry the latter through "to rather remarkable achievement" which the community, he felt, did not appreciate.

Actually the Rev. Robert Bruce Clark validated every claim for him in the letters from the West, including the last phrase: *A refined Christian gentleman*. The minister's New Year receptions were events of interest, but the Crystal Wedding and Musicale at the manse in 1894 was, according to the *Independent Republican*, "the talk of the town". It was estimated that 425 guests sat down to refreshment during the evening at tables spread in a large marquee on the lawn. There was also a midnight collation. A New York orchestra "discoursed selections most classical and fine", and there were vocal numbers by three members of the Schumann Quartette, with William Wyker of Goshen replacing the fourth.

Then, in 1902, after receipt of what he called "flattering commercial offers", Mr. Clark resigned and left in October. But he soon returned to the ministry. And when he died in 1935 Goshen received him back for eternal rest as it had received its earlier beloved pastors. Mrs. Clark, who died later, rests here, too.

In the Pulpit



R.B. CLARK



GERALD J. HUENINK



G.H. SCOFIELD



F.S. HAINES



L.M. SICKENELL

Buggy to Car



HE CALL to Mr. Clark's successor, the Rev. Francis Stoddard Haines of Easton, Pa., emphasized quite unintentionally a point Mr. Clark had made in the course of the anniversary festival of 1895. That was the change in what was expected of a minister. John Bradner and his immediate successors had necessarily divided time and energy between preaching and farming. From Dominie Ker's time on there was an effort to pay a salary on which a man might support his family, but he still could farm, if he liked. Mr. Haines was offered \$2,500 in addition to use of the parsonage and six weeks vacation, "that you may be free from worldly cares and avocations". He was expected to give all his working time to the Church.

When Mr. Haines was installed in May of 1903, Charles G. Elliott, who had succeeded John Valentine as clerk, inscribed the order of service in the Session Book "as a matter of record for those who shall come after us", and added that the ceremonies "will long be remembered as an occasion of deep spiritual feeling and pleasure".

In that first reference to the presence of Mr. Haines among them, Mr. Elliott had used the word that best describes the Haines pastorate: *spiritual*. Nevertheless, it was also, even as Mr. Clark's had been, a ministry of innovations. It likewise could be called a ministry of missions. Missions almost took the place of music in the records of the Church.

At the beginning it was as if, after a period of rapid growth and much activity, the Church had paused to consolidate gains. At his first meeting with Session, the evening after his installation, Mr. Haines read the proposed constitution of a young people's society. At the same time Session resolved to organize the young men "into what might be called an Ushers' association". Five weeks later the pastor reported the young folk had organized and adopted the suggested constitution. A couple of years after that Dr. E.G. Parker, who shortly became an elder, was asked to form a class of youths "to study life problems". By 1908 Mrs.

Haines had a Junior Congregation, and in 1916 the Christian Endeavor participated in the conduct of regular worship.

The innovations of the first two decades of the Twentieth Century were different from those of the Eighties and Nineties, and admittedly they did not all fall in the category of religious progress. In the nineteen years Mr. Haines was here the village changed from a horse-drawn, church-going community to a motor-equipped, Sunday-excursion-loving people. But of course it was not only in Goshen that church attendance dropped even more than membership shrank. All over America people who theretofore had looked to the Sabbath Day and perhaps to the mid-week assemblages at Church for social intercourse as well as spiritual refreshment now had a Sunday choice of motoring, motion pictures, sports, week-ending in near or distant places, or just staying home to rest from the fatigues of fast-paced living. The variety of ways to spend Sunday was endless.

Only those ministers who offered something dramatic and unconventional drew large congregations. Mr. Haines was not a dramatic preacher nor an unconventional parson. He offered religion for itself alone. The most unconventional thing he did was to join the congregation near the rear of the auditorium when the sparse Sunday evening assemblages failed to respond to his invitation to occupy front pews. He addressed them from a desk and chair placed half way down the middle aisle.

By Mr. Haines's own testimony the Church did not prosper. Yet when he resigned in 1922 the congregation paid him a tribute even more fervent than the resolution which the ruling elders addressed to *Our Friend*, Mr. Clark, on that pastor's departure. Moreover, for the first time in the history of the Church, the feminine member of the family became more than just the pastor's wife.

On behalf of the Ladies Missionary Society, Miss Sarah Miller read to the congregational assemblage called to vote on dissolving the pastoral ties a resolution crediting Mrs. Haines with having united the home and foreign missionary groups for more effective work, and saying they would always "feel indebted to her faithful service and co-operation". Formal recognition of the participation of a minister's wife in church affairs was unprecedented. Equally without precedent was the society's expression of regret over the loss of the pastor which prefaced mention of his wife. The resolution as a whole indicated two modern developments in church life: The importance of affiliated organizations, and the part women had begun to take in the maintenance of religious institutions.

For the society Miss Miller said of the minister: "they feel they are better women in consequence...of such high ideals of Christian life and duty as he has given them, expanding their vision and inciting them to greater effort." The congregation as



THE RULING ELDERS, 1920. *Seated:* Dr. Ralph L. McGeoch, Theodore D. Schoonmaker, the Rev. Francis S. Haines and Walter S. Howell. *Standing:* Edward A. Hopkins, Nathaniel Tutthill, John Luft, Dr. Edwin R. Varcoe, George Luft, Jr., Alvin W. Tygert and William H. Strong.



BOARD OF TRUSTEES, 1920. Seated: John B. Swezey, Joseph W. Gott and Joseph Merritt. Standing: William Hughes, Harry B. Smith, Hiram H. Smith, Thomas Mould and Aaron V.D. Wallace.

a group expressed appreciation of "his saintly character and a life which has furnished us an example of Christian living in its goodness, its simplicity, its piety and its avoidance of the criticism of others". They remarked his diligent and conscientious performance of pastoral duties...forceful and eloquent preaching ...both spiritual and intellectual,"as well as progressive and suited to the changing times". They praised his "life in Goshen as a citizen, as shown by his constant interest in our public schools, his trusteeship of the Goshen Library, his chaplainship in our Fire Department, his willingness to open our Church doors to every civic uplift, and particularly his stirring addresses during the World War."

In a summary submitted coincident with his resignation, Mr. Haines reported that forty-five Presbyterian families (seventy persons) had moved from the parish, besides 149 young persons who had married or gone away to school, and that he had conducted funerals of 350 members of the congregation during the eighteen and a half years of his stay. The Church membership, including about fifty at Olivet Chapel, numbered 436 the year he left.

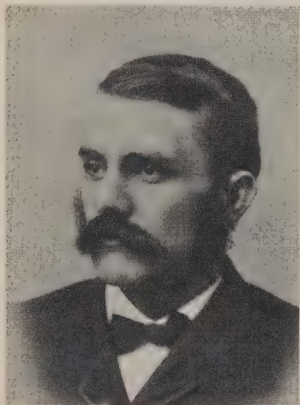
A Haines innovation that falls really into two categories was expansion of the fellowship with the Methodists inaugurated by Mr. Clark. That indisputably was religious progress; but it was at the same time tacit admission that congregations, particularly on Summer Sunday evenings and in the dead of Winter, had dwindled to the point where a union service had become the only way to get people enough together to warrant preparations. In the Winter there were special speakers at union services once a month, and in the Summer for five or six years, beginning in 1910, there were open-air meetings Sunday evenings on the park lawn in front of the Church, always with Elder A.W.Tygert "as committee to look after details". The Rev. Lee Beattie, who spent Summers at the Merriam home, was a favorite pulpit supply during the pastor's vacation, but by 1917 Session had agreed to eliminate both Sunday evening worship and mid-week prayer meetings during the annual absences of the pastor.

Excepting these retrogressions, the changes of the Haines pastorate were not so much new methods as adaptations of old customs, such as the cottage prayer meetings he introduced soon after his coming, with "the first hour devoted to religious services, and the second to social matters". The idea did not originate in Goshen, but it fitted well with the Goshen young people's custom of stopping at somebody's home for chocolate and chatter on the way home from mid-week meeting on a chilly night. A few now admit they went merely for the juvenile pleasure of watching a beard rise and fall, or a head nod in emphasis, or an Adam's Apple work through a favorite hymn. But for some the habit then formed still endures.

Three major changes from age-old practises occurred during the Haines period, not without protest from some elements of the congregation, but without serious results. Grape juice was substituted in 1906 for the traditional wine at communion, and a few months later individual communion cups replaced the common cup of ancient Christian custom. Then, just before Mr. Haines left in 1912, the envelope system of collections for church support was adopted. This had been under consideration more than twenty years, the communion changes not so long. Mr. Haines was responsible also for establishment of the Church endowment fund.

After all, though, memories of Mr. Haines are mostly happy recollections of the Church's 200th anniversary celebration in 1920. Goshen vibrated with the life of people responding to an Old Home Week-End invitation, among them Dr. Snodgrass's two aides, Mr. Newman and Mr. Beattie; Mr. Clark, then pastor of the Presbyterian Church of The Puritans in New York; two ministerial sons of the Church, the Rev. William B. Tuthill of Lowell, Mass., and Professor Alexander R. Merriam, D.D., of Hartford, Conn., the Rev. Dr. Lester Bradner of New York, a descendant of the Church's first pastor, and the Rev. Dr. Frank Melville Ker, a collateral descendant of the Rev. Nathan Ker. There were other distinguished speakers from New York; there was also the Rev. Dr. Robert Brewster Beattie of East Orange, N.J., whose father, the beloved Dr. Charles Beattie of Middletown, had participated in the dedication of the stone edifice in 1871.

There was much music of a high order, too, but consistent with the spirit of Old Home Week, most of the musicians, like



LEE BEATTIE

most of the speakers, were Orange County people, or had some relationship to the Church. At least once the Hallelujah Chorus rolled through the auditorium, and, most appropriately, there was, after Mr. Clark's Saturday afternoon address, an evening reception in Music Hall.

Stories reclaimed and retold with the relish of a connoisseur by Joseph W. Gott, president of the Church board of trustees, constituting the main historical address of the three-day celebration, are still repeated by many and turned to by others as a source of community history. Copies of Mr. Haines's historical

sermon preliminary to the celebration, emphasizing how much of Presbyterian denominational history the Goshen Church spanned, are cherished in many homes today. And the basket picnic in Church



ELDERS OF THE CHURCH. Front Row: Charles C. Coleman, I. Harold Houston, John Luft, the Rev. Gerald J. Huenink, Howard D. Seely, J. Leslie Ryerson*, George Luft, Jr.*. Back Row: Henry W. Hopkins, Clifford Tutthill, Augustus C. Wallace, Charles J. Hooker, Henry Smith, A.V.D. Wallace, Jr.*. Clifford Kelsey*, Nerel Scheidell. (Ten are active in the Session. Those marked * are not at present serving.)



THE BOARD OF TRUSTEES. *Front Row:* Dr. Charles H. Thompson, Joseph Merritt, Carlton I. Smith, Hiram H. Smith, Harry B. Smith. *Back Row:* Joseph W. Gott 3rd, Fred Dayton, Harry H. Smith, Thomas Barron.

Park, accompanied by the singing of hymns and folk songs under the zestful leadership of Mrs. Arthur Decker, the choir director then and now, is still such a delightful memory that plans for an outing of the same sort were among the first to take shape for the celebration of the 1945 anniversary.

Mr. Haines recalled in 1931 that he had not missed a single service through illness during his nineteen years here, but by 1922 general opinion seemed to call for a younger leader. The Rev. George Hamilton Scofield of Milton, a nearby Hudson Valley community, accepted an invitation and assumed the pastorate in the Fall of 1922. As a boy Dr. Scofield had known the Jersey coast that John Bradner knew before he came to be the Goshen congregation's first pastor. Dr. Scofield's father, Dr. Edward Scofield, who delivered the charge to the people at the installation of the new pastor, November 7, 1922, had been pastor of the Cold Spring Church on Cape May. Father and son agreed the Scottish minister had chosen well when he came to Goshen.

With Church and chapel, grounds and manse all in excellent condition, it seemed to the casual eye that the situation called merely for a new impetus spiritually when Dr. Scofield came. But it was the beginning of the modern era of community houses, recreation centers and church plants equipped for almost any kind of entertainment. People had begun to look to church and school to supply the training and facilities once provided in the home, though at the same time they were increasingly negligent of their religious ties and responsibilities. It was a curiously inconsistent attitude which the church found it difficult to combat. The First Presbyterian Church of Goshen, for all its enviable plant, lacked the means of becoming a social center. Dr. Scofield suggested a parish house. The congregation liked the idea, but with the park so satisfactorily arranged and undisturbed for so many years, it was hard to agree on where to build. That problem was solved when the T.W. Bradley property on an adjacent corner became available.

In September, 1923, barely a year after Dr. Scofield came, the Church acquired a parish house which still makes it the envy of many a larger, more affluent parish. The committee responsible for the purchase comprised the minister, Mrs. John L. Cummins, Mrs. E.A. Hopkins, Dr. C.H. Thompson, John Luft, Mrs. J. Floyd Halstead and the late Mrs. H.B. Knight, Joseph W. Gott, A.V.D. Wallace, Sr., and Dr. R.L. McGeoch, with Mrs. Joseph Merritt and the late Gates W. McGarrah and Thomas Mould as advisors.

Historically, the house bears a real relationship to the Church. The lot of course had been part of the Church lands. The substantial brick dwelling was erected shortly after completion of the Church itself as a home for Ellis A. Post, a member of of the Church building committee, who employed as builder the



THE PARISH HOUSE

contractor who had completed the Church, P.H. Terhune of Binghamton, and used for trim the same Onondaga limestone that had served likewise for the Church. His architect was C.H. Ackerman of Goshen. The village newspaper satisfied both local pride and curiosity when the house neared completion with a descriptive article titled *A Model Residence*. Explaining that "Our citizens have for several months past been admiring...the imposing mansion of Capt. E.A. Post" the description went on to say it was "located on one of the finest sites in the heart of the village...and between the two stone churches to which Goshen points with pride...A spot consecrated by the associations which ever hang like a sweet odor about a place so long used as a young ladies' seminary...and the older associations of leading men of Goshen and the State who used to assemble here in the old hotel render it peculiarly a classic locality". The seminary structure had been erected about 1800 by Nathaniel Minturn, and was long known as the Montague house before it became a school.

The new Post residence was "surrounded by noble old trees and tasty evergreens" and "finished with two well-proportioned towers, one on either street front. The grounds are enclosed with a beautiful wrought iron fence". There was to be a fountain in the angle opposite St. James Church, and the whole corner was to be known as St. James Place.

The committee of 1923, concerned with current needs rather than historical considerations, had the three-story dwelling in condition for the use of church organizations within a few weeks, and it has been used almost daily by one group or another ever since. The third floor serves as living quarters for the sexton.

Friendship with the Methodists on the one hand and with the Episcopalians on the other was advanced in various ways during the Scofield tenure. In 1924 the Presbyterians accepted an invitation to worship with the Methodists while their auditorium was redecorated, and in 1929 there was a Presbyterian-Methodist prayer meeting once a month. In 1927 the elders, noting that alterations at St. James's would make it impossible for their Episcopalian neighbors to use their edifice for some months, offered union services or use of Church and Chapel for separate Episcopalian services when they were not otherwise occupied, somewhat as an earlier Session had done when St. James's was temporarily without a house of worship. In 1928 First Church had accepted an invitation to join St. James in a Thanksgiving service, and in 1929 the two congregations met in the interest of Near East Relief. The pleasant custom of village churches uniting for the High School baccalaureate service began about 1923.

Meanwhile, the Church was prospering again. The young people had rallied. At Dr. Scofield's first communion service, which brought out "the largest attendance in years", five boys of Harry

B. Smith's Sunday School class joined the Church. Membership was pushed past the 500-mark during Dr. Scofield's first year, and the Sunday School listed 233. One thing Goshen liked about the new minister was the way he shared his vacations. Annually he and his sister, Miss Carol Scofield, went to the Holy Land, and through the Winter illustrated talks and reminiscences added interest and background to well-known Bible texts and stories.

When in the Fall of 1930 Dr. Scofield accepted a call to Walla Walla, Wash., the congregation released him with expressions of "deepest regret", and with a statement that his work here had been "performed with remarkable ability and success, and to the universal satisfaction of our members...He will leave this Church a far stronger, more united body than when he came." Dr. Scofield is still in Walla Walla.

The Rev. Luther Moore Bicknell's pastorate, 1931-39, coincided with the worst of The Great Depression. That, added to the constantly increasing Sunday attractions outside the Church, despite financial stringency, brought about a situation more serious and discouraging than any in the congregation's experience. Finally the trustees, facing an almost impossible fiscal problem, took the initiative in a matter ordinarily left wholly to the ruling elders. As the board had done in the early Twenties, it advised the Session that something must be done immediately to restore and retain normal Church income. In the handbook of 1937 the trustees asked the congregation for an explanation of the lack of support and interest, and pastor and Session, trying to analyze the trouble, reported that while there actually had been but little change in membership, and attendance at morning service had somewhat improved, only 291 of the 446 on the roll were making any "real contribution to the work". In 1938 attendance and membership continued to show slight improvement, and the minister could report that prayer meetings and vesper services, which had replaced Sunday evening worship, had been held throughout the year with no interruption. No service had been abandoned.

In 1939, however, Mr. Bicknell yielded to the inevitable and resigned, but the voting members accepted his decision by a margin of only ten, indicating a distinct difference of opinion regarding the cause of the decline in religious interest.

By the third year of the Bicknell pastorate fellowship with the Methodists had ripened into the vacation arrangement by which that congregation moves over to the Presbyterian Church for one month in the Summer and Presbyterians do likewise next month, thus leaving neither feeling stranded during the pastor's absence. In 1938 St. James Church, whose rectors had rejoiced and participated in several Presbyterian dedications and festivals, marked its own 135th anniversary, and Mr. Bicknell represented his Church on the program.

Son of a missionary worker among cowboys and ranchers of the Great West and great grandson of Gideon Blackburn, who long ago took the Word among Indians of the South and West, Mr. Bicknell himself turned first to home missionary work in the Northwest before he undertook pastoral duties in the East. A manual dexterity that enabled him to produce many an exquisite miniature for a dollhouse or bird shelter kept him always on the watch for fine woods. Mr. Bicknell is now pastor of Olivet Presbyterian Church in Wilmington, Del.

In the choice of a successor every element of the congregation was represented and, as it turned out, feminine opinion had exactly the same weight as that of men, on whom the burden always had rested. The committee that recommended the Rev. Gerald J. Huenink of Garfield, N.J., to the Church voters included two members of Session, two trustees, two individuals from the congregation and two members of the Ladies Social Aid, on which the Church leaned heavily for financial help. Since the two representatives of the congregation were women, there were four men and four women on the committee. Mr. Huenink, a native of Wisconsin and only five years in the ministry, became the Church's fourteenth pastor in the Spring of 1940 at an installation service which the veteran organist, Howard Dayton, ended appropriately with a folk song of The Netherlands as postlude.

Church needs were both spiritual and material when Mr. Huenink came. He has ministered to both. Prayer meetings were at once moved from parish house to chapel. Sunday School was continued for the children of families who spent Summers at home. Communion at home was instituted for shut-ins. At the end of Mr. Huenink's first year more than thirty-five names had been added to the Church roll, largely on confession or reaffirmation of faith; Sunday School membership had advanced from 170 to 210; there had been noticeable improvement in benevolences, and Henry Hopkins, the financial secretary, reported an encouraging rise in pledges toward Church support. The congregation voted the new pastor its hearty thanks for "excellent work".

Looking toward future stability, Mr. Huenink guides a class of young people in training for membership each year, and emphasis has been laid on family participation in the spiritual and social life of the congregation. After a period of declining activity, the ruling elders, retired as well as those currently serving, have inaugurated new undertakings in both the parent Church and its religious offspring, Olivet Chapel. They also supplement the minister's effort to keep in close touch, by personal calls and letters, with every family in a widespread parish. This is in accord with Gerald Huenink's interpretation of his calling as a ministry to the living as well as the dying and dead.

Mr. Huenink had occasion to state his belief in the public

press during the Winter of 1944 when his gasoline allotment was exhausted and a meticulous ration board, apparently adhering to the letter rather than the spirit of the rule, declined to grant a supplementary allowance except for stated "visitation of the seriously ill, or administration of the last rites". The minister's open letter to his parishioners, explaining his inability to make the usual pastoral proffers of aid in spiritual distress or in any circumstances short of extremity, moved the lively weekly *Independent-Republican* to meditate editorially on "the consistency of inconsistency". One government agency, the paper pointed out, had exempted the pastor as one engaged in an essential occupation while another had drastically limited him in discharge of that part of his duty which is customarily regarded as particularly important in wartime, care of the moral and spiritual welfare of active persons. The fact that this is a wartime pastorate was one reason for the need of additional motor fuel. To the duties of his own parish had been added responsibility for several neighboring Presbyterian churches left pastorless by the call for chaplains or other war demands.

Mr. Huenink has endeavored also to maintain personal touch through correspondence with all members of the parish in the armed forces, besides sustaining contact with their families. The parish service roll included sixty-two men and one woman up to the middle of February, 1945. Some already have been discharged; several were wounded, and one, Waldemar L. Hawkins, Jr., was reported missing in June, 1944.

Briefly in 1943 the world upheaval was forgotten as members of the Presbytery of Hudson assembled in the area's oldest parish to commemorate the 300th anniversary of the Westminster Assembly of Divines which formulated the doctrinal standards of the Presbyterian creed. Mr. Huenink was one of the ministers in the garb of that time who carried out a pageant of worship, exemplifying the Assembly and its work.

In recent years, too, interdenominational brotherhood has progressed to new levels. Presbyterians and Methodists join in the traditional three-hour service of Episcopalians on Good Friday at St. James Church, and this year (1945) the Rev. T.G. Clark of Olivet Chapel was invited to participate with Mr. Huenink and the Rev. William Jones of the Methodist Church in conduct of the service led by the Rev. E.R. Smythe of St. James.

Meanwhile, Mrs. Huenink, recognizing a desire among business and professional women of the community, led in organization of an undenominational group which chose the name of Westminster Guild and operates as a study and benevolent society under Presbyterian auspices.

Coincidentally, under Mr. Huenink's leadership the material requirements of the Church have been handsomely met. The ledger

of the treasurer showed, when he came, a sizable debt opposite the shrunken Church income. It was not to be compared with the debt of the Eighties and Nineties, but under the circumstances was enough to discourage and alarm the officers. However, in 1942 the standing debt, with the added cost of an entirely new heating plant for the sanctuary, was turned into a challenge, and the 225th Anniversary Fund has brought the Church to another quarter-century mark free of debt.

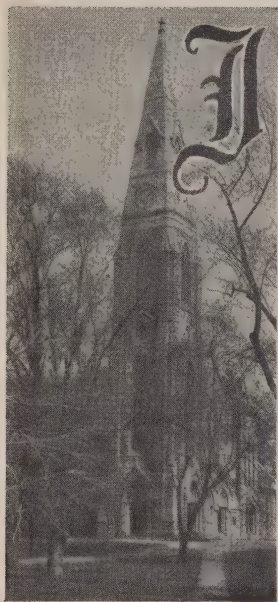
Despite war and its attendant complications, the people were in a mood to celebrate. In a world so chaotic, with families and churches, and nations, uprooted, and the handiwork of countless ages turned into formless dust and rubble, it seemed worth while to emphasize the age, the stability and tranquillity of Church and families in a place whose name means *place of protection*. Thus, The First Presbyterian Church of Goshen planned a festival of memorable quality for its 225th anniversary in 1945.



AUTUMN IN THE PARK

Photo by Fred C. Hoagland

Watch and Care



IN PRESBYTERIAN history there is a term which went out of style more than a hundred years ago but which was and is--though the words themselves are forgotten--the essence of the business of Session. The term is *Watch and Care*. Of old, ruling elders conceived it as their main duty actively to watch and care for the spiritual welfare of *all* Presbyterians within their congregational bounds. The words were often on the lips and records of members of Session and their moderator. Now they are strange even to elders' ears; and their full implication is yet stranger.

The ruling elders are, as they always have been, the guardians of the spiritual welfare of the church and its members. But it is no longer customary, as it once was, to summon individuals to account before them for acts or omissions which, in this day, would be considered strictly private matters.

Session still endeavors to reclaim those who go astray; it still reminds members of the duty to attend divine services and the Lord's Supper; but the quality of strong persuasion is lacking, and the effort is in the nature of an appeal without compulsion because it never is pursued nowadays to the point of a summons having a hint of punishment attached. It is many a day since a sentence of suspension or excommunication was published from the Presbyterian pulpit. But such announcements were common in Goshen as elsewhere in the time of the grand parents of many members who are not yet three score and ten.

In the history of The First Presbyterian Church of Goshen there is, at least in general outline, the history of the Presbyterian Church in America, and even to some extent the history of all Protestant religion in this part of the United States. The only major phase of American religious history which Goshen did not experience, or rather escaped, was the witch trial interlude that scars the New England record. Otherwise the story falls into

a pattern familiar from colonial times to the present, with the functions of the congregation's spiritual guardians (minister and elders) differing now from those of the past every bit as much as the present church edifice differs from that which served the people from the day of John Bradner to that of Ezra Fisk.

Change in the attitude of the people toward the church seems to have begun as they recovered from the prostration and spiritual distress of the Revolution, but the process was gradual and subtle until it gained momentum near mid-century of the 1800s. So, although there are no records of Goshen Session before 1794, a full story of an individual church's adjustment to new economic and social conditions, induced largely by new political conditions, may be read in the minutes of the Presbyterian Church of Goshen. Freedom of enterprise, along with comparative safety and stability, gave people a different outlook on life. They seemed to lean less on the Church, and the Church responded with a relaxation of that *Watch and Care* which was at once the source and the expression of its moral authority.

The responsibilities and activities of ruling elders in the Session moderated by Natham Ker, or even by Dr. Snodgrass in his early days here, were of a nature and extent so different from those of the present that the Session of 1795, or even of the 1840s, would have in common with the Session of 1945 hardly more than a single item of business: Acceptance and dismissal of members. Even in those matters procedure would differ. It appears that down to the middle of the last century Session was inclined to probe more deeply into the "doctrinal beliefs and experimental religion" of candidates than has been customary in modern times; and obtaining a dismissal invariably turned out to be more than a mere formality if the request came from one who had not been faithful in attendance on stated services of worship and ordinances of the Lord, or had otherwise transgressed. However, it did not take a request for dismissal to bring on a crisis. In relation to their own members and to those transients or visitors who, to preserve their standing at home, put themselves under the watch and care of this Church, the elders felt themselves to be, literally and constantly, their brothers' keepers.

Consequently, from the beginning of its existing record, June 15, 1794, down to the 1850s, Session seldom met without devoting some or all of its time to considerations which today, unless one keep always in mind time and circumstances, seem sometimes quite petty and unwarranted, besides being highly personal. At least from 1794 until the Civil War period, Session was never without ecclesiastical court action or investigation pending against one or more persons, or efforts to compose differences between church members. But that was not peculiar to The First Presbyterian

Church of Goshen, nor even to the denomination, and it was altogether in consonance with rules of discipline laid down by General Assembly. The procedure employed many forms of the civil tribunal.

Seldom did anyone who was ordered to be a member question the right of the Church to go beyond his or her statement and resort to inquiry, or in the case of a member to put on trial any unfavorable reports "respecting Christian character". *Common Fame* was the source of information and complaint most frequently mentioned, but occasionally an accuser was named. It is astonishing to realize that charges of the most serious nature were entertained on the basis of nothing more than common gossip. But it is impressive to find that when a man or woman was summoned before the tribunal of the Church, the accused almost invariably sooner or later appeared, if only to try convincing the judicatory that *Common Fame* had made a horrible mistake. In most cases though gossip was shown, usually by admission of the defendants themselves, to have had more or less substance. In such instances it was generally decided that the offender should "be solemnly admonished and suspended from the privileges of the Church". But in aggravated cases the sentence was excommunication. Whatever the sentence, it was as a rule published from the pulpit on a stated Sabbath morning, or during the lecture preceding the next communion. Forgiveness and restoration also were published.

In Nathan Ker's time the only one who never did respond to a citation from Session was a man whom the minister finally found had been "removed by death". The charge against him, standing more than a year, was "intemperate use of spirituous liquor".

The next major case was of similar origin, and the Session took measures against having it end similarly. The aim was to save the man from drink if possible and the Church from caustic criticism by non-members. After several professions of repentance and unkept promises of reform made by the accused in repeated meetings with Session through more than a year, the judicatory found itself stymied by a message that the man was in Pennsylvania. But he thought he could meet the patient elders "before the next communion". However, he returned to the West Division and ignored further citations. So in the Spring of 1804 the elders and Dominie Ker decided to meet at the home of the accused, "then and there to inquire into the repeated reports..." Elder Benjamin Gale was directed to serve Mr. A. with notice of time and place. On assembling, "Mr. A. being present, the Session proceeded to converse with him...and told him they thought it unnecessary to take evidence...for they were clearly of opinion that Mr. A. was then much intoxicated". He thereupon confessed and was suspended.

This was the last piece of Session business of consequence moderated by Mr. Ker, but pastoral changes had no appreciable effect on that phase of Church activity. Discipline was one thing

on which all schools of religious thought agreed. The elders never again went to the home of the accused when citations were ignored, but once, during Dr. Fisk's time, they did set up an ecclesiastical court in the county jail!

On a March day in 1820 Dr. Arnell reported he had served a citation on one L., "and that he is now confined in the common jail of this County, having been committed on a charge of felony and sentenced to imprisonment for thirty days". The Church's concern arose from the same incident which had brought civil action against the man, and Session resolved to adjourn immediately to the Courthouse; whereupon the elders and their pastor crossed Church Park and resumed ecclesiastical proceedings under the roof of the civil and criminal courts. There, according to the Session record, the accused man "appeared willingly before them and acknowledged he had been guilty of intoxication and fighting, and that he also had been guilty of gaming, and had assisted in carrying away property alleged to be stolen...After a solemn admonition he was suspended from the privileges of the Church."

There were other instances of failure of action in the civil courts to end an affair. The Spotted Dog case which carried over from the Lewis to the Fisk pastorate was one. It seems to have been a matter of insignificant origin that grew to great proportions through development of moral and spiritual implications, or possibly because of already active animosities. But after seven years of painstaking attention from Session there was finally achieved, largely through the agency of that hard-working Christian, William Bodle, a spirit of complete fellowship and forgiveness where only bitterness previously had prevailed.

Ownership of the dog had been the subject of suit and counter suit in the courts of two magistrates, both members of the Church, and it came before the Church body because a witness for one of the principals had sworn in one court that he did not know the animal's color, and in the other that it was "a yellow spotted dog". Mr. F., father of one of the men who claimed the dog, but not himself a party to the civil suits, instituted the religious inquiry by laying before Session charges that Mr. C. had sworn falsely "before Stephen Jackson and William Bodle, Esquires, in trials had before them respectively". Also there were several charges against Mrs. C., including the statement that at the house of a neighbor she had expressed the opinion that Mr. F. "killed one of our pigs and dressed it, and I suppose they mean to roast it at Clarry's wedding."

A brother of Mr. F., complainant in the Church trial, was a member of the Session, and withdrew when the case had been stated. Then the accused husband and wife listened to the charges and pleaded not guilty. Both sides listed witnesses, but neither was prepared to go ahead with trial; so there was a postponement of

some months. After several meetings devoted to the taking of testimony, "the Session having taken the business into serious consideration, deemed it prudent to meet at the house of Coll. Phillips, when either of the parties might produce further testimony". Mr. C. availed himself of the opportunity and presented a witness who, being duly sworn, deposed and said that Mr. C. said on oath before Esquire Jackson that the dog was neither red nor yellow but a yellowish red dog; that he had some spots of blood on him, but he did not so closely examine him as to know whether he had any white spots". Thereupon "the Session took the matter under mature consideration, and the charge being of a very serious & important nature, resolved unanimously to refer same to Presbytery & request their decision thereon".

The same day the judicatory went on with the trial of Mrs. C. Her defence consisted chiefly of an attempt to impeach one of the women witnesses against her. Session found it an easy case to adjudicate. Mrs. C. was acquitted, "as the constitution of the Church requires two witnesses to prove a charge, and only one testified to eight of the charges against her, the veracity of that one being considerably impeached".

Several months later, when a reply came from Presbytery on the case of Mr. C., Session indicated disappointment "at finding that Presbytery had merely determined the charge... was supported without determining the degree of criminality attached, or forming any judgment as to the punishment he ought to receive, or yet giving any instructions to the Session how they should proceed." So the elders suspended Mr. C. and resolved to take the case under further consideration.

From there on, the case of the spotted dog became not only a *cause celebre* before the Session, but a vivid delineation of the spiritual stature of the elder with the Dickensian name, William Bodle. Mr. Bodle must have been one in whose integrity and Christianity the most skeptical had faith. For he in whose town magistrate's court the charge had in part originated, and who had testified as a witness against Mr. C., was appointed with Dr. Jonathan Sweezy to deliver to Mr. C. an extract of the minutes. This was in May, 1809. The case had started with the dog's disappearance in the Summer of 1807, and had come to the Session in the Fall of 1808. During the Summer of 1810 Mr. C. was one of several persons "conversed with on the subject of having absented himself from public worship for several months". Mr. Bodle and Captain Bailey comprised the committee that time. Mr. C's excuse was "want of health", which Session accepted. The elders agreed also to satisfy his desire "to converse on the subject of his suspension". When they met Mr. C. requested a new trial. Session referred him to Presbytery, which approved. After the new hearing in July, 1811, Session concluded the supplementary statements

did not "alter the complexion of the case". Thus it stood when Dr. Fisk came, and for a year and a half afterward.

Then, on May 1, 1815, Mr. C. asked restoration to the privileges from which he had been excluded six years. It was decided he should "have opportunity to express his penitence to Mr. F. & his son, for their own mutual satisfaction & the satisfaction of Session." Elder Bodle alone was requested to accompany Mr. C. on a visit to his accusers "& endeavor to bring about a reconciliation." The result was all the satisfaction Session had asked, and on May 6, 1815, on the strength of Elder Bodle's report "that the parties mutually forgave each other & promised for the future to live in brotherly love & fellowship, Session restored Mr. C. to his Christian privileges and responsibilities.

Meanwhile, Mrs. C. had given the Session occasion to state its interpretation of Church rules for dismissal. In 1810 she asked "a dismissal at large, without reference to connecting with any other church". By unanimous vote Session informed her "that they did not consider themselves at liberty to grant such dismissal, inasmuch as they deem it to be a correct principle in church government, and agreeable to the word of God and the standards of the Presbyterian Church, that no professor may shake off the yoke of Christ at will, and that all professors should be always amenable to some judicatory of the church unless separated by a regular course of discipline issuing in excommunication." That time, too, it was Elder Bodle who delivered the decision. Mrs. C. apparently accepted it and remained a member, since there is no record of discipline or dismissal in her case.

Some years later, when people began moving to the unknown and unsettled regions of the Middle and Far West, provision for dismissal to other than a specific congregation had to be made, and members in good standing at home were recommended "to any evangelical church in whose bounds God in his Providence may cast their lot".

Another phase of dismissal was settled in 1818, when a member who scarcely had been an occasional attendant at this or any other church for nearly twenty-five years, wrote that he had moved to a distant place and desired dismissal. Dr. Fisk and Dr. Arnell reviewed the case and advised: "Your committee cannot too strongly express their disapprobation of members going & removing from church to church for twenty or thirty years & not being amenable to any church judicatory whatever, and upon the whole that Mr. W. conducted himself disorderly in not making this request years ago."

Then minister and physician, "lamenting an evil for which in the standards of our Church there is no prescribed remedy", requested that Presbytery be asked what process should be instituted against a member "guilty of crime and disorderly conduct,

who has left the place, so that the usual citation cannot be served". They pointed out that under existing rules "their names are yet retained among the list of members & the feelings of the brethren wounded by their wicked conduct".

It does not appear whether Presbytery gave more specific advice on that than on the spotted dog case, but thereafter when an individual long absent asked dismissal there was issued a statement "of Christian character and standing in this Church up to a given date". When a person under charges or suspicion left the parish, Session shed responsibility by resolving that the person was no longer under its care.

Had it been Deism that bothered Session, there would have been guidance in the form of *Leslie's Short & Easy Method With the Deists*, which the Presbyterians voted to have printed in 1803. But Goshen's only recorded Deist had been disposed of by Session several years earlier without the aid of Presbytery though with altogether successful results. The action was the outcome of a report in 1798 "that two members have conducted themselves in such manner as requires attention of the Session". They had been fighting. One of them, when he appeared in answer to formal summons, declared he had "changed sentiments...does not intend to commune with this Church any more, and professes himself now to be a Deist". Solemn admonition and suspension was the response of the elders. Two years afterward the same man came in obedience to a citation, reported on his conduct, announced he had again changed his mind, and asked that he be not excommunicated. So there was another admonition and a continuation of suspension to which he "submitted with propriety".

The first entry in the first Session Book is in emphatic contrast to the generous custom of the present, when Presbyterians invite any professing Christian among them to share communion. Non-members of this Church, the Session of 1794 decided, "ought not to be allowed to continue any considerable time in communion except they expressly put themselves under the watch & care of this Church and will be subject, as our own members are, to counsel, reproof & even suspension". The minutes state that course was supposed to be "most safe for the interest of religion", since there was "danger of admitting to the sacrament persons who differed from essentials of this Church, or even their own, or who were irregular in their lives and practices".

A year later the elders observed that a prominent member had been absent from the Lord's Supper twice in succession and considered it a duty "to converse with him". Elder Peter Gale was delegated to request his presence at a Session meeting "at four of the clock in the afternoon" on June 10, 1795. He came and said he thought the communion rule unnecessary and unjustifiable on Christian principles. "Those persons most likely to be

affected ought to have been conversed with before it was made"; he added. The elders acknowledged they had been too lax in reception of persons to occasional communion, "but thought it high time to reform". They did explain that Mr. Ker had intended to converse with such persons, "but had been unwell and unable to ride". It appears that one of the two against whom the rule was directed was the wife of the protestant, but Session advised him "not to be hasty in this business."

The change in outlook and discipline of most branches of the Christian Church during the century last past is indicated briefly and clearly in a joint statement of the Goshen Session and trustees in 1926. The congregation had acquired a parish house to accommodate the social side of church life, including recreation for itself alone. Within a year there was a question about the type of amusement which could with propriety be permitted. So on January 5, that year, the two boards issued this unanimously adopted statement: "That as far as practicable the parish house should be used for the social and recreational life of the congregation and friends. It (Session) is not opposed to dancing and card-playing in the parish house, providing there is no impropriety in the dancing; that it is incidental to a social gathering held under auspices of an organization of the Church; and that no fee or charge is made for the dancing." Christians had come to the conclusion that dancing, card-playing and other amusements were not of themselves sinful, particularly if they were under ordinary watch and care.

Hardly anyone will deny this was a healthier attitude than one which constrained a church member "to maintain that Christian walk and conversation becoming those professing godliness"; when a gravity approaching the sombre was regarded as the mark of the earnest and sincere Christian.

The Session over which Dr. Fisk presided in the Teens and Twenties of the last century was meticulous in watch and care; nobody was too great or too unimportant for careful and unintermitted attention, and no offense was too trivial to be ignored. One who was noticeably exuberant was apt to be formally reproved for levity, light or frivolous conversation or "irregular walk". There was a member who admitted he might sometimes be noisy and negligent of his religious decorum; but he reminded the elders that he was "naturally disposed to be cheerful and lively". Most of them probably had at least a casual acquaintance with the man and knew it to be true. So he was "forgiven and solemnly admonished". A *man of colour* was cited for "light & improper conduct in attending places of vain amusement and frolic". Another who in 1819 was reported "guilty of absence from Church from Sabbath to Sabbath & of associating with bad company" finally exhausted the patience of Session, and in 1823, after a warning

to repent and reform, was excommunicated. For a Negro accused of profanity and intemperance two substantial citizens, Samuel Vail and Solomon Carpenter, appeared as witnesses to tell the elders he was not intoxicated at a certain wood-drawing. Mr. Vail said he did not think the man was drunk, but had heard him use language unbecoming, though not profane. The accused, showing a penitent spirit, "was thereupon admonished to be careful of his conduct & watchful over his lips that he speak not unadvisedly, & it was voted that no censure be laid upon him".

For the contrite there was forgiveness and help, even if they were suspended, with a committee appointed specifically for each case to ease the burden of guardianship for the minister. For those who were defiant or insensible of sin stern measures were certain. Illness did not excite sympathy to the point of forgetfulness. In 1821 the elders heard of "two members of this Church who live in the bounds of Chester, do not attend public worship and are irregular in conduct". The moderator and Benjamin Strong were appointed to converse with the two and ascertain their character in the neighborhood. Dr. Fisk found one sick in bed and said he acknowledged occasional use of profanity "when angry". Dr. Fisk reported him insensible of sin, and inclined lightly to regard his church connection. The committee, having heard that the character under inquiry was not considered good in the home neighborhood, resolved to cite the man, "provided he recover his health sufficiently to attend".

Distance was no barrier. In 1821 also Dr. Fisk and Captain Bailey made a trip to Forestburg, Sullivan County, to investigate reports that a member living there "was in the habitual practice of intoxication, and has been frequently quarrelling and fighting with others". The accused church member acknowledged intemperance and "that he had quarrelled with another at a training a short time before". This was one of several cases arising out of altercations at militia training assemblages. Since this culprit showed no sign of sorrow or reformation they cited him, and he promised to attend on a certain date. When he failed to appear he was suspended "on his own acknowledgement". In 1822 Session adopted an unusual course with a difficult case. It instructed Dr. Fisk and Ananias Valentine "to visit him again and converse with him in the presence of neighbors who are said to have seen him when intoxicated, and if guilty by that means bring him to a confession of his sin". Intoxication was of course the most common sin with which the Church had to deal, and there is indication that the temperance movement then beginning was an aid. The elders were relieved when one offender declared he had resolved to drink no more, "and had joined the temperance society".

Habitual absence usually was attended to by a special committee, but it often was listed among other charges in a summons,

and there is abundant evidence that Sunday was considered more than just a day of rest. In 1818 Ananias Valentine, who had been assigned to interview one H. concerning neglect to attend public worship during the Summer, reported the man had explained that hard work during the week left him too tired on Sunday to go to church. He was charged with habitual neglect.

In all this there was a feeling of personal responsibility toward the faith as well as responsibility of the Church toward the individual. Penitence meant not only evidence of regret for wrongdoing but sorrow for the wound inflicted on the Church and Christianity itself.

With regard to its own members, the Church of the Eighteenth and early Nineteenth Centuries did not depend on, or wait for, the civil authority. Officers of the law were few, and the spiritual overseers of a church served as policemen of their flocks. The present pastor of the Goshen congregation, Mr. Huenink, observed recently, after having read the record of the past: "What we now commonly accept as the function of the State was a field in which our forbears assumed religious responsibility. Perhaps the pendulum has swung to the other extreme today." Indeed *disorderly conduct*, the most useful and inclusive phrase in the ancient disciplinary code of the Christian Church, is today the commonest of police court charges. Civil authorities sometime in the last hundred years or so adopted the phraseology of the church along with the responsibility.

For a time in the 1820s the Goshen Session had a variety of charges on its book; but since the practises they represented obviously were not suppressed, and there are on the whole comparatively few such charges ever filed now, it may be presumed there was tacit admission that Session had essayed too large an undertaking. In 1822 Elders William Phillips and T.W. Bradner were appointed to converse with two men "on the subject of attending a horse race", and the minister was asked to see about reports that another had been "several times engaged in running foot races for wagers". Among charges filed in 1826 was one of "betting money". The Church still disapproves of gambling, but as in other things, leaves the issue to the individual conscience. Horse racing is not taboo. But that elders of 1822 should censure a man for *attending a horse race* in the community where fine horses and trials of speed have been a main item of pleasure and business since its recorded history began; in the place whose very name is synonymous with the origin and development of harness racing in America--that was the measure of Christian temerity and forthrightness in the Session of 120 years ago.

Not one of them probably but had one horse or several that he was ready instantly to match on open road or home track in a brush with the favorites of any other elder any day. But formal

racine was another thing, and they were not alone in their view of it. For one, the millionaire, Robert Bonner, bought and sold and raced some of the greatest horses of his day--but never for money. And he was a good Presbyterian. Here at home--as late as the 1860s and 1870s--there was Joseph Dunning who practised a like principle. But Goshen folk always have preferred to concentrate on horses. It was not only the Presbyterians who expressed displeasure when in the 1940s gambling on a large scale became a recognized feature of the sport originated by the farmers of Orange County with their harness horses.

Having much litigation in its own courts, the Church (all churches) disapproved of members "going to law" in the civil courts except under the most urgent circumstances. In 1824 Elder William Phillips was assigned to look into reports that a certain member "seldom attends public worship, and general rumor charges him with vexatious litigations, a disposition to trifling conversation, and abusive observations respecting neighbors". The man admitted everything except the use of profanity; said he "was necessarily drawn into" the lawsuits and promised amendment.

Trial of an individual in church court for something also tried in a secular court was not considered double jeopardy. No. But Session acknowledged the futility of going on with a case adjudicated by another denomination. A message in 1821 from Mr. G. that he had withdrawn from the Church did not deter Session from pressing a charge until he answered that it had been examined by the Methodists, whom he had joined six months before, and he did not believe he was amenable to two bodies for the same offence.

Revolt and defiance did occasionally flare up, but usually faded out in time. One habitual offender in the 1820s was "disposed to find much fault with those who had informed the Session against him". Another thirty years later sent word that he had not attended Church for some time, "and would not again so long as ---- (whom he named) remained in connection with it".

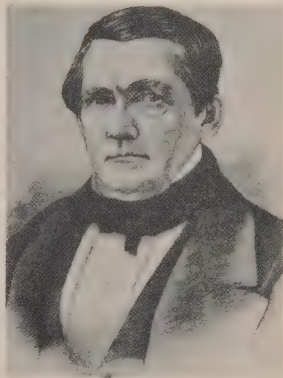
But these were isolated cases. Real and general defiance was a by-product of progress and economic and industrial development, beginning in the early Forties, when Orange County farmers by hundreds discarded their blue pyramid churns and adopted the new and comparatively easy and profitable business of shipping fluid milk to New York City. That followed completion of the Erie railroad to Chester in 1841, and then to Goshen in 1843. In the Spring of '42 Thaddeus Selleck, station master at Chester, with the collaboration of Philo Gregory, a dairy farmer, and his tenant, William Langridge, proved it was possible to send milk from Orange County to New York without having it turned into butter on the way. The metropolis, long acquainted with golden Goshen butter but at that time almost entirely dependent for milk on the poor and sometimes poisonous product of brewery swill fed

cattle, showed a capacity to absorb all the rich country milk Orange County could ship.

Almost overnight every farmer within wagon distance of the Erie became a shipper of milk. And since they milked the cows as a matter of course on Sunday as well as on Saturday and Monday they delivered the milk to the trains on Sunday, too. That was Sabbath desecration, violation of the Fourth Commandment, the Church felt. Continuation of business through the Sabbath was a manifestation of the Nation's industrial development, but in that form, and at that date, it was peculiar to Orange County because for a long time Orange was the city's only source of country milk in large and unailing quantity.

No one realized then that it was the beginning of a business world-wide in scope and magnitude which in the course of a century would yield first rank only to the newer automotive industry. But it does appear that the Goshen Session recognized in the situation elements not previously encountered. The record does not reveal whether the elders regarded the violations as too numerous to be dealt with individually, or were convinced the people did not appreciate the implications of the new practise, and thought a general warning would be effective. Whatever the reason, the full Session, in meeting at the parsonage in June, 1844, issued with unanimous approbation, a proclamation that was circumspect yet unequivocal. It was the first instance of the body approaching a disciplinary problem through general measures rather than by direct prosecution of individual offenders. The Session's preamble and resolution, read to the congregation by Dr. McCartee the next Sunday, began with reference to *Exodus 20:20* and continued:

"Whereas it has been reported to the Session that there is danger of members...being led into the violation of the Sabbath by the Transportation of Milk & business connected therewith on that Holy day to the dishonor of religion & the injury of their own souls...And as the Session are the spiritual overseers...and are commanded to warn, exhort and entreat the brethren that they abstain from all manner of evil and even from the appearance of evil; therefore, the Session most affectionately, earnestly and solemnly warn, exhort & entreat the Brethren under their care not to sanction in themselves or by those in their employ the violation of the laws of God, of the Church, and of the State in the desecration of the Sabbath...In the judgment of the Session



NATHANIEL WEBB

the transportation of milk along the roads for market is an open violation of the Sabbath and...is contrary to the true interests of the community and the spiritual interests of individuals..."

Elders who signed the document were General James W. Wilkin, Luther Harris, Hannibal Hopkins, Abraham Purdy, Benjamin Smith, James G. Thompson and Nathaniel Webb, schoolmaster. At least one, Elder Thompson of Blooming Grove, was a farmer. Others may have been, but they were first of all "spiritual overseers".

The warning failed; likewise efforts by committees named to confer with individuals. The gravity of the problem and the misgivings with which the elders approached it appear in the first prosecution undertaken. On December 13, 1844, they cited Phineas Rumsey, owner of Silver Spring farm, one of the oldest properties in the East Division, who was a deacon of the Church and head of the Sabbath School maintained by the Church in the district school house nearby. The same day a committee was instructed to visit Stephen Smith, John Romeyn, Daniel Case, Nelson Newman,

Samuel Beyea and Henry Smith, "who common fame charges with desecrating the Sabbath in sending milk to New York on the Rail-Road on that day". In this group there were two more district Sunday School superintendents, Romeyn and Beyea, and another deacon, Stephen Smith.



Mr. Rumsey did not appear, and there was no further action until April, 1845, when the elders concluded it was "an imperative obligation to endeavor to dissuade" all members thus engaged. Elder Webb drafted another proclamation "to be read from the pulpit next Lord's Day, that if possible the members may be induced to abandon said practise, or Session will be under necessity of disciplin-

lining all such..." Mr. Webb started on the premise that "the position of Session does not appear to have been clearly understood". He added that, "however painful it may be for this Session to differ with a respectable portion of their brethren on a question of religious duties", yet they did believe it morally wrong, and would have to act on further violations.

During the Summer several more were added to the list of violators. Deacon Smith "justified his course" to Mr. Webb and said he would continue. Mr. Rumsey, who had ignored the usual three summonses, was tried *in absentia* by a judicial process new to the Goshen Session. Elder Webb was assigned as counsel to con-

duct a defence. He offered Mr. Rumsey's "conviction that the acts were not sinful", but the Session unanimously disagreed and found Mr. Rumsey guilty. Deacon Smith sent word "he should not appear, and should continue sending his milk to the depot on the Sabbath, as he considered he was in the way of duty..." So he too was tried, with Mr. Webb as counsel. "The necessity of having milk in the City of New York was not, in the opinion of the Goshen elders, "a sufficient justification". So that trial ended with another conviction. Suspension of the two deacons was announced a few weeks later, along with that of Mr. Romeyn and Mr. Case, who had said he had hoped "to get off sending milk on Sundays, but his customers would not permit".

Among other violators added to the list by that time was Jacob A. Vail, who had saved the new industry from early death by showing the value of immediately cooling milk. Henry J. Smith, interviewed by Elders Hopkins and Thompson, stated the facts as most farmers saw them. He said hauling milk on Sunday was no worse than feeding hogs. Samuel Rumsey offered the same practical defence. When Samuel Hawkins was tried in 1846 Mr. McCartee took the unprecedented course of calling on each elder for opinion instead of taking a vote. Again they were a unit for conviction.

Matters took another turn later in the same year when Deacon Nehemiah Carpenter, asking dismissal, finally said he guessed he would go to Hamptonburgh. Pressed for a reason he said he had moved into "a milk neighborhood" which differed from Goshen about shipping milk on Sunday. Session pointed out that Hamptonburgh was just another church of the Presbyterian faith, and deferred action indefinitely. Three months later Deacon Carpenter was cited, the third deacon to incur disciplinary action. Proceedings against him and against another violator, James Reeve, were stayed, however, when it was ascertained that they had stopped Sunday shipping. James L. Tuthill, cited in 1851, admitted his course was wrong, and said worldly motives ruled; shipping milk was profitable.

Nothing more was done until 1856, when some elders favored expulsion of obdurate milk shippers. But the group agreed on renewed attempts to reclaim the erring. At the end of 1856 Session asserted authority against Sunday milk shipping for the last time. Charges were laid against Stephen Smith, Jr., but they were never brought to trial.

Session sentiment did not change, but other factors did. In 1862 the Goshen elders found themselves out of step not only with the times and "a respectable portion of their brethren", but out of step with Synod, and presumably with Presbytery. The Goshen Session alone, it appears, had pursued an undeviating course in support of the Fourth Commandment. All others had yielded to the so-called liberal trend. A minute which Clerk Hopkins inscribed

in the book in 1862 bespeaks the disappointment and embarrassment the elders suffered. In 1860 the Goshen Session had asked: "Is the transportation of milk to the Railroad depot and other places for sale on the Sabbath such a violation of the Fourth Commandment as justifies exclusion from the communion?" The Presbytery of Hudson, which had always given strong support to measures against Sabbath desecration, passed the question on to Synod in 1861. Late in 1862 Synod adopted a committee report that "having considered the subject in all its bearings, and inasmuch as such transportation may be a work of humanity or necessity, the answer...must depend on the manner & circumstances in which it is done; therefore should not in itself call for the exercise of the discipline of the Church; that whilst the Synod would earnestly and affectionately exhort all the people...to observe & keep holy the Sabbath Day, highly to appreciate & thankfully to enjoy all its privileges, they must leave it to the Sessions of the churches, and to the enlightened convictions of individuals, to decide what are cases of Sabbath desecration in the matter referred to."

Mr. Hopkins recorded further: "Session, finding this action to be in conflict with the course heretofore pursued by the Session...took into consideration the propriety of rescinding the resolution of June, 1844, reaffirmed at various times thereafter, and...resolved that, *without expressing any opinion now on the merit of the question*, the resolution should be rescinded "partly in view of the decision of Synod already referred to & partly because any discipline founded upon it must be rendered comparatively inefficient hereafter, as it has been heretofore, by the contrary practise of churches around us."

A few months later Mr. Tuthill asked to be restored to his former standing, and the request was granted. In 1866 Stephen Smith was granted reinstatement. Some of the others had died; some had established church connections elsewhere.

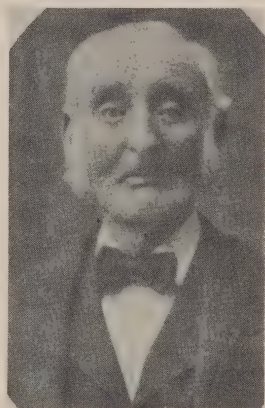
The attempt to prevent milk shipment on Sunday was not the first nor yet the last time the Goshen Session tried to limit, if it could not prevent, Sunday commerce. In 1825 one I.H. appeared in response to a citation, and acknowledged he had cut grain one Sabbath during the previous harvest. He said he knew it was wrong at the time, but did it to keep peace with his landlord, for whom he had agreed to cut grain. That and the acknowledgement that he had not regularly attended church brought admonishment and a request to "stay away from communion tomorrow", since decision in the case was postponed. More than six months later he was "forgiven and dismissed with a warm admonition". In that era they forgave more promptly than they forgot.

In recent times the Goshen Church has protested against the further secularization of the Sabbath, and has not failed to

register strong opinion on local questions of the sort. In 1939 it asked village authorities not to countenance "further commercialization of the Christian Sabbath by permitting operation of motion picture theatres on that day". The request was without avail. In 1941 Elder A.C. Wallace sponsored a resolution as unequivocal as the pronouncement on milk transportation ninety-eight years earlier. A Boy Scout camping expedition planned not only for the Sabbath but for that one which was set aside as Children's Day in the Protestant churches occasioned it. The resolution informed the Scout Council Commissioner that the Goshen Session viewed "with grave concern the tendency of certain members and officers of the Christian Church to permit the affairs of certain secular organizations with which they are connected to supersede the welfare of the Church of Christ". The resolution went on: "We submit to you, Sir, that no secular organization devoted to the principles of social service can be of real or lasting benefit to the democratic society of these United States if it does not courageously and consistently proclaim and practice its primary allegiance to God and His Church."

Never in its history though has the Goshen Church found itself involved in a secular problem of such proportions and so long continued as that which accompanied the beginning of the modern milk industry. It is noteworthy, however, that this Church, in the heart of the first milk-producing area, held its position longer than any other. Not only that, it held out through a major change of elders. Only three of the seven who had signed the original proclamation remained when it was sadly rescinded. The survivors were Benjamin C. Smith, James G. Thompson and Clerk Hannibal Hopkins. But the losses had not been due to disaffection, and out of the travail had come one bit of great good fortune; John Valentine came back to the Church of his fathers.

John Valentine's mother had gone out with the group that formed the Denton Church in 1837; he returned to the Church of his boyhood in 1857 because, farmer though he was, he felt it was sinful to transport milk on Sunday, and the ruling elders of Goshen thought likewise.



JOHN VALENTINE

Pillars and Props



N 1910, when at the age of ninety, John Valentine, reversing the usual order, greeted his relatives and friends with a birthday card. It bore a scriptural message which, though the milk shipping issue was long since forgotten, had been in all probability the basis of his decision in that old controversy. It was: *Fear God and keep His commandments; for this is the whole duty of man.*

Through a century of life that was the simple standard of John Valentine, a ruling elder of the Presbyterian Church seventy years, a member of the Goshen Session for sixty-two years and its clerk thirty-three years, one of the strongest and certainly the most enduring pillar that ever supported this Tower of the Lord in the Land of Goshen. On his ninetieth birthday Mr. Valentine's fellow elders attended a birthday reception at the homestead farm near Denton and carried with them a Session gift and a resolution of felicitation. In 1920, when he entered his hundredth year, there were greetings from the Presbytery of Hud-

son, from the Church trustees as well as the elders, and the gift of an easy chair from the congregation. A month later all mourned the death of one whose usefulness was fully appreciated but whose significance in this Church none of that time realized.

It was not only that the life span of John Valentine was so long, nor that his ancestry, through his mother, Elizabeth Knapp, went back virtually to the Church's beginnings. There are many yet in the congregation whose associations go back as far. But John Valentine witnessed, and was part of, two major breaches in the congregation--the New School break and the milk controversy--and then participated in the healing of both. He was born into the congregation but followed the choice of his parents, joined the New School church at Denton in 1840 and accepted an eldership in 1850. His transfer here in 1857 was the first membership this Church accepted from the neighbor and offspring it had once de-

clined to recognize as a Presbyterian body. The final seal of amity was placed in 1919 when, with Mr. Valentine still an elder, the Goshen Session felicitated the Denton church on its eightieth anniversary. He was active in the Session also in 1862 when it accepted the conclusion of Synod nullifying the very course of action that had attracted him back to the old Church; and as an elder he voted reinstatement of those who sought it after years of exclusion from the rites of the Church on that issue.

Mr. Valentine's career as an elder covered, moreover, the transition from active disciplinary responsibility to the less aggressive form of Watch and Care now exercised. He not only remembered the old customs, but from 1858 onward he conversed, served citations and warned religious offenders in the Goshen parish as his Grandfather Ananias had done before him. In 1818 Ananias Valentine participated in the first recorded Goshen trial of a Sabbath violator; in 1862 John Valentine had a part in deciding the ultimate outcome of that program, and in 1868 he served what appears to have been the last citation issued by the Goshen Session for any cause. Besides that, from 1869 until 1902, John Valentine recorded the discussions and the acts of Session in the exemplary script that also couched his ninetieth birthday message.

The Valentine clerkship was long but not the longest. Hannibal Hopkins had served thirty-four years when the infirmities of age caused his retirement in 1869. Age likewise was Mr. Valentine's reason for asking relief in 1902. But long service in the clerkship was not strictly a Nineteenth Century characteristic. When in 1908 deafness forced relinquishment of the post by Elder Charles G. Elliott, who had solved a difficulty by volunteering after Mr. Valentine retired, it fell to another



Gen. REUBEN HOPKINS

of the Hopkins name and traditional Hopkins devotion, but of a different family line. Edward A. Hopkins, of long association with the Church through his mother's family, the Cases, had equalled John Valentine's service of thirty-three years when death struck him suddenly in 1941. Mr. Hopkins had come into Church membership a decade after the death of Hannibal Hopkins in 1872, and was ordained an elder in 1891. A reception at the manse celebrated the fiftieth anniversary of his eldership only a few months before his death.

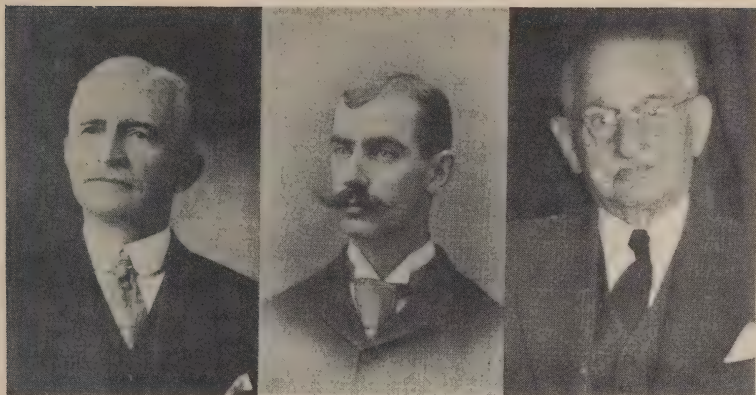
Not long after his passing, a son, Henry W. Hopkins, was elected to fill the Session vacancy. It was the second time in

little more than a century that a Hopkins son had followed his father in the eldership, although in the previous instance the succession was less immediate. General Reuben Hopkins, the congregation's treasurer during the hard years of raising money for Dominie Ker's salary, was the first of the two fathers and sons of the name whose combined service as elders extends, with only brief intervals of exception, through the entire corporate existence of the Church, down to the present. The General was an officer at least from the Revolutionary period until he was forced out of the County clerkship in a period of political turmoil, and then moved from the county in 1818. Frequently during his eldership he had served as clerk *pro tem* of the Session. His son Hannibal became an elder a dozen years after the General's departure and succeeded as clerk in 1835. (*The likeness of General Hopkins on the preceding page is a photographic reproduction of a tinted drawing loaned by Miss Mary Steward to the historical exhibit of Goshen Library.*)

But the Session clerkship is not the only office in which long service is a modern as well as an historic tradition. Elder E.A. Hopkins had two contemporaries, both trustees, whose records likewise are impressive. Joseph Merritt still lends what his colleagues consider wise counsel in the fifty-first year of his trusteeship. He was elected in 1895. It is the longest trusteeship on the Church record, and is further distinguished by the fact that his son, Henry B. Merritt, the Church treasurer for eight years, was a member of the same board for three years concurrently with Mr. Merritt. The next longest service as trustee was the forty-six years of Joseph W. Gott, who resigned a year before his death in 1935, but was immediately succeeded by his son, Joseph W. Gott 3rd, now the Church treasurer as well as trustee.

So records are being set, traditions made now as in the past, and to them may be added a tradition of excellence set by the present Session clerk, Elder Charles J. Hooker. The Goshen records always have been carefully kept, but the completeness and unrequired detail included by Mr. Hooker moved the moderator to note that the minutes were "worthy of commendation" when they were presented for inspection to Presbytery in 1944.

Neither Gotts nor Merritts have extremely early connections with the Church, but their service forms a pattern of continuity far from uncommon among its people, now or in the past. There are presently among the ruling elders, active and retired, two sets of brothers, likewise of families not of extremely long association with the Church but sons of fathers who served it both long and well. Aaron V.D. Wallace, whose active career as trustee and elder covered nearly forty years and went far beyond the formal record, was called from retired status in 1940 to participate in the ordination of his son, Augustus C., to the eldership. Another



JOSEPH W. GOTT

E.A. HOPKINS

JOSEPH MERRITT

son, A. Van Duzer Wallace, Jr., previously had become an elder. And already there were two brothers in the Session: John Luft and George Luft, Jr., now of thirty years' tenure, sons of George Luft, who gave long and notable service as sexton--so notable that the elders recognized it as a contribution to the spiritual life of the congregation, and expressed appreciation in a resolution in 1916, not long after he had undertaken the work. The Wallaces, like Elder I. Harold Houston, are great grandsons of Aaron Van Duzer, a trustee of the last century. They are descendants also of Theophilus Howell, a member of the Church in 1796.

Like the contemporary Hopkins family, the earlier Hopkinses and the Valentines are linked with the present as well as the past of the congregation; the Hopkinses through Miss Mary B. Steward, Miss Sarah Steward and Mrs. Lowell Lincoln; the Valentines through Henry and Kenneth Sinsabaugh, grandsons of John Valentine, who occupy Pew 62 in the present Church as their great grandfather did in the earlier edifice.

But father-son successions, ancestral connections, and long periods of service to the Church by individuals and families are more characteristic than exceptional in the history of The First Presbyterian Church of Goshen. Even continuity of pew assignment is usual. Dr. Charles H. Thompson, a trustee many years, not only occupies Pew 16, purchased by his grandfather, Virgil Thompson, as part of the financing of the present edifice, but he has recently turned back to the Church the deed issued in confirmation of the purchase, and the record of the trustees supports the family recollection that Virgil Thompson paid \$800 for the pew in addition to other assistance rendered in connection with the construction. At least half a dozen generations of that Thompson

line have looked to the Goshen Church for spiritual guidance. For them, as for many another Goshen family, Church and family history coincide, and the Church records serve as family records. In this case the record, though possibly not the family connection with the Church, begins with Dominie Ker's notation that on November 16, 1777, he married Jonathan Thompson and Hannah, whose name already was Thompson. Jonathan was a soldier of the Revolution.

Carlton I. Smith, president of the board of trustees, sits likewise in the pew of his grandfather, Solomon T. Smith, who laid out \$750 for No. 74. A cousin, Harry H. Smith, secretary of the board, occupies and holds the deed to Pew 134, issued in 1872 to Denton Smith, second husband of his grandmother and a brother of her first husband, Henry B. Smith. The Smith line begins with one Henry who came to Goshen in 1745, bought a farm which remained in the Smith family and name until after 1941, and is said to have been buried in the old churchyard. Young Christie descendants of a William Wells of long ago sit in his Pew 68.

The number of Smiths on Church boards (five at present) is not out of proportion to the number of Smiths in the congregation almost from the beginning. And always, or at least throughout its recorded history, there has been a Stephen Smith among the Church members. Apparently there were three of the name in the congregation in the 1780s and '90s, since Nathan Ker's salary list names Stephen, Stephen, Jr., and Stephen 3rd. Family stories also mention *Seventeen* Stephen, so designated because he had that many children and, probably, to mark him from other Stephens of his time, though not necessarily of his family. For a compilation of Goshen Smiths recently completed by Harry B. Smith shows that Smith families on adjoining farms at Mount Joy and another at Phillipsburg, a mile or two to the westward, entirely unrelated, all had Stephen and Henry in generation after generation, with several twins among them. All of them, whether actually members of the Goshen Church or some other, were in First Church parish and therefore looked to it for such ordinances as marriage, baptism and burial.

Besides Carlton I. and Harry H. Smith, the board of nine trustees includes Harry B. Smith, who some years ago received encomiums for having put Church finances on a banker's basis, and Hiram H. Smith. Among the elders also there is a contemporary Henry Smith of the line of *Seventeen* Stephen. With all the Smiths now and formerly in the Church, it is singular that there was only one among its officers until recent years. Stephen, great grandfather of the Stephen now on the Church roll, was a trustee forty-two years and for a few years also a deacon. Another elder whose family has long been in the congregation is Clifford Kelsey.

The inheritance of pews, the recurrence of old names (first as well as family names) emphasize that it is not just age but

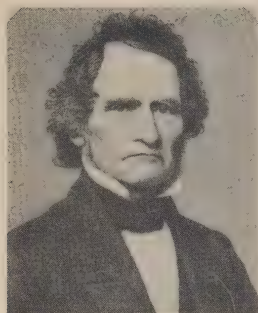
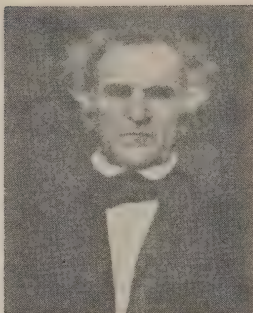
the continuity of life within this Church that constitutes its strength, its charm and its distinction. Several now on the membership roll are in direct descent from the first pastor, John Bradner; many who sit in the stone Church today have ancestral ties with one or more of those men who provided for the establishment of religion in Goshen, some through both parents. And there are in today's congregation unnumbered descendants of the four score pew-holders whose names appear on a diagram of the Church floor arrangement, dated January 9, 1796.

There are scores of persons throughout the country, besides a host within the county, who cherish relationship to the first pastor of the first church within the Township of Goshen, and although there are none now of the Bradner name in the Church, the membership list does include at least nine lineal descendants. They are Miss C. Edith Young of Middletown, Mrs. Everett Vincent and her brother, Elder Benjamin Strong and his son William; the Misses Mary and Sarah Steward and their sister, Mrs. Lowell Lincoln, and Mrs. John Luft and son, John Patterson Luft.

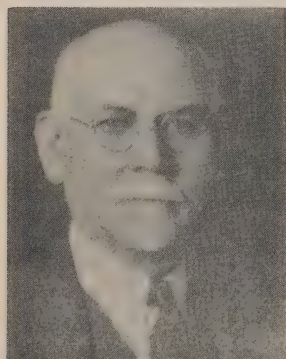
The stability of life in Goshen, and constancy of its old families, were in some degree indicated by the fruits of genealogical research undertaken in connection with the current anniversary. The search revealed at least four score persons in the present membership, or active in the congregation, directly descended from about the same number of the pew-holders of 1796; and the list is admittedly far from complete because of the ramifications of old Orange County families, the endless duplication of names and the fact that many Middle or Far Western families virtually unknown here have more extensive data than those who have always lived within sound of the Church bell.

Nevertheless, the compilation finally achieved by Mrs. E.A. Hopkins is impressive. Elder Strong, his sister and his son are descended on their father's line from Pew Holders Colvill Bradner and Benjamin Strong, and on their mother's side from Samuel Denton. Through Joseph Denton on their father's side, who was elected a Church trustee in 1799, they are related also to John Yelverton, to whom the Church lands were entrusted when the tract was set apart in 1722. Mrs. Strong, her son William and her father, Eugene Smith, now of Dover, Del., and his sister, Mrs. S. Edgar Smith, her son Stephen C. and his son Edwin, all trace ancestry to an early Stephen Smith, son of Jonathan and husband of Margaret Butler; also to Benjamin Conklin of the 1796 pew list. Edgar Smith himself has a Stephen in his ancestry, that one who was so long a trustee and deacon.

Samuel Denton, who held Pew 59 in the early Church, is represented in the present by Trustee Hiram H. Smith, Mrs. Carrie Bennet Kniffin Coleman and her daughter, Mrs. George Luft, Jr., both active in the Church, and Mrs. Luft's children, William C.

*S.J. WILKIN**T.W. BRADNER**C.E. MILLSPAUGH**A.H. SINSABAUGH*

AMONG THE PILLARS
OF THE CHURCH
DURING THE LAST
CENTURY AND A HALF

*N.J. KELSEY**DR. RALPH M'GEOCH**ROSWELL COLEMAN**A.V.D. WALLACE*

and Mary Carolyn. The Misses Steward and Mrs. Lincoln are great granddaughters of John Steward who had a corner pew in 1796. Nathaniel Tuthill, who shared Pew 38 with Ananias Valentine, has several descendants now in the Church: Mrs. Clifford Kelsey and her children, Florence J. and Clifford E., and Miss Emma B. Ashman and her brother, Russell I. Ashman, and his children, Russell, Dorothy and Clifford; and of course Ananias Valentine has two great great grandsons, Henry and Kenneth Sinsabaugh. The Sinsabaughs are connected also with the Widow Knapp, identified as the wife of James Knapp, who was killed at Minisink. Also among her descendants in the present Church membership are Miss Mabel Knapp and Mrs. Fred Dayton.

The chart maker seems to have had difficulty in deciding whether the owner of half of Pew 5 was David or Daniel Case, but both did attend, and have descendants still in the congregation. Mrs. Etta Elizabeth Wood and Miss Mary W. Budd are of the David Case line, and also are descended from John Budd, Jr., who had Pew 57. Elder Henry W. Hopkins and his children, Margaret E. and Stephen O., are descended from Daniel Case. Miss Bertha M. Borland, Mrs. Russell C. Rutan, Charles H. Borland and his son Lynn are of the family of the two Borlands, Charles and Thomas, who shared Pew 36.

Mrs. William Reeves McNeiece and her children, James Haggerty, Charles Glover and William Reeves McNeiece, are descended from William Wells who, with Alexander Corey, held Pew 33; and young William Reeves McNeiece is of the eighth generation of the family baptized in the Goshen Church. Herbert D. Roe and Herbert D. Roe, Jr., descend from Captain Nathaniel Roe, who bought Pew 46.

Elder Charles C. Coleman and his sisters, the Misses Mary C. and Jane D. Coleman; Elder I. Harold Houston and his sisters, the Misses Florence M. and Harriet Houston, and his daughters, Lois and Ruth; also Mrs. Edson C. Price and Mrs. Edwin J. Dikeman and her sons, Roswell C. and Edwin J., are in descent from John Vail. Mrs. Price, Mrs. Dikeman and the latter's sons are descended also from General James W. Wilkin, who had Pew 23, Dr. John Gale, who had No. 49, and D.M. Westcott, who shared No. 15 with Asa Smith. Mrs. John Luft and son are of the family of Michael and William Jackson. Michael shared a pew in the early edifice with Anthony Dobbin, taverner and an organizer of the County Seat's first lodge of Masons, and later of St. James Episcopal Church. William had one third of a front corner pew in which also sat Enos Case and James Dunning. Theophilus Howell, holder of Pew 28, has in the present congregation several descendants besides the two Wallace brothers and their children. They are Mrs. Grace Wallace Lockwood, Mrs. Roy L. Lippincott and her son, Roy, Jr.; Miss Bessie Moore Howell and Mrs. Ella Woodruff Parson. Mrs. Louis G. Fitzgerald is of a Seward line collateral with that of Daniel Seward.

physician, taverner and later a farmer. There appear to have been two Henry Smiths on the 1796 pew list, and both undoubtedly have descendants in the congregation. Likewise Jonathan Smith, Esq. Elder Clifford Tuthill and his sister and brother are great, great great grandchildren of Joshua Tuthill, who does not appear on the pew list but is known to have attended services then.

Elder Reuben Hopkins had Pew 24, immediately to the left of the entrance, adjoining that of General Wilkin. Across the aisle sat the families of Jacob Mills of Scotchtown and Isaac Gershom. The pew list includes also the following, most of whom undoubtedly have family connections in the Church now: Jacob Arnout, William Elmer (probably the Florida physician); Zacheus Case, Adam Malespaugh (Millsbaugh), B. Carpenter, C. Conklin, Moses Hatfield, Joseph Wood, James Tusten, John Brown, Mary Arnold (probably the mother of Dr. Arnell, since the name is said to have been originally Arnold and to have been changed after Benedict's treason) John Crame or Crans, John Denton, D. Hale (?), Thomas Gale, Joseph Watkins, James Carpenter, Mrs. Sawyer (?), Joshua Drake, Daniel Bailey, Widow Dolly Carpenter, William Allison, Coe Gale, Richard Allison, Edward McNeil (McNish?), William Horton, Moses Hawkins, Samuel Harlow (?), K--- Moore, Peter Gale, James Denton, Abel Smith, David Webb, John Kinner, Isaac Jessub (Jessup), John Taylor, Asa Vail, Nathaniel Conkling, David Crawford, Samuel Dunning, William W. Thompson, Richard Wood, Samuel Moffat, Anthony Carpenter, Jonathan Sayre, William Moore, James White, John Smith, Samuel Carpenter, Richard Carpenter, Michael Carpenter, Albert Foster, Gabriel Ross and D--- Ross.

During the 150 years since General Hopkins kept the records and collected for the minister's salary, the pattern of service and devotion to the Church has been repeated many times, and it all adds up to a fact seldom remarked perhaps because it is so evident: That no church, whatever the architecture of its edifice, may long exist without a few pillars. It may in fact have no edifice, no pastor for a time; but pillars it must have, men to whom the welfare of the church is as personally important as the success of their own business. No church manual will list them as pillars, but their pastors recognize and cherish them as supports on which the structure of the church rests.

Church history divides naturally into pastorates and generally is told in terms of ministers. But whoever long ago coined that usually facetious phrase *Pillars of the Church* might well have had in mind any or all of a score of men (and a few women) whose names and work are as much a part of the history of The First Presbyterian Church of Goshen as the careers of its fourteen pastors. Dr. Arnell was such a man; William Bodle another. Or, to come down to the remembered past, there was the beloved Dr. Ralph L. McGeoch, a Twentieth Century medical man who seemed to have

shared the spirit of the Nineteenth Century Dr. Arnell. Four successive pastors knew the help of Dr. McGeoch through an eldership of nearly forty years.

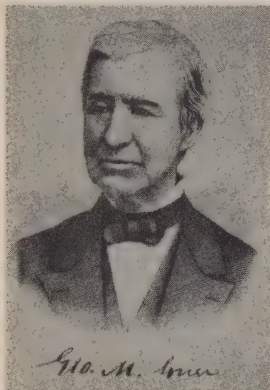
And in the remembered past there also was the Rev. Floyd A. Crane, never an officer of Goshen Church, except as he was designated moderator during pastoral vacancies, but a pillar as surely as his father had been. To Dr. John S. Crane, a merchant in his home town because delicate health precluded practice of his profession elsewhere, the Church owes much of the historical data now available. The record shows only that he was long a trustee and an elder for seventeen years until his death in 1875, but before he became an elder he was Sunday School superintendent and librarian. His son, likewise not robust in his early years, also retired early from his calling, and again the home church was handsomely served. When he died just before the Spring communion of 1915, the Session, recalling that "he always for many years dispensed the wine, offered the closing prayer and pronounced the benediction", submitted its resolution to the communion congregation for a rising vote of concurrence. From 1871, when Floyd Crane withdrew from the active ministry, the Church was never without the services of a resident minister, and there never was a serious problem of pulpit supply, even in times of pastoral change. The resolution described him as "almost an Associate Pastor". To many he seemed much more. Like John Valentine, he was a buttress of the spiritual life. When such pillars are removed the religious structure is weakened until others have been seasoned and shaped to fit their places.

But Goshen has also that large company of old families who may truly be called props of the Church, families whose membership has been a factor in its existence since the beginning or soon afterward. Obviously pillars and props are inextricably mixed, and from props many a stout pillar has been fashioned.

There have been the Wilkineses, the General, long clerk and treasurer of the congregation, and his son, Samuel J., trustee and elder, and Roswell C. Coleman, son-in-law of a more recent generation, a trustee on whom fell much responsibility after the death of Dr. Snodgrass. There were Captain Bailey, the early Stewards and Gales, the Thompsons of different families, past and present; the Valentines--the patriarch Ananias and his patriarchal grandson John--and the paternal grandfather of the present Sinsabaugh brothers, Adam H. Sinsabaugh, a trustee thirty years, an elder from 1869 until he died in 1882, one of the many Goshen Presbyterians of the last century who gave life to the Orange County Bible Society, and to local and State temperance movements. There have been the Smiths of many lines; the Carpenters, the early Samuel and James, and the later Daniel; the Crans men, Adam G. and George H.; the two Hopkins fathers and sons, and the

Swezeys, the early Dr. Jonathan, the later John B. and his son, J. Marshall, a trustee several years concurrently with his father and now Sunday School superintendent, with Mrs. Swezey in charge of the primary department.

Bradner men were both props and pillars in the Church's first century. Strong's of several generations and various family branches have served officially through most of the last 150 years, and the Colemans of course always have been in both the foreground and background of Goshen Presbyterian history. For a long time during the last century there were two Wallaces, John and John C., among the Church officers, not closely related to each other or to the Wallaces of the present but, like those of the current century, devoted to the welfare of the Church. George M. Grier, who served the congregation as clerk thirty-five years, certainly was a pillar of the organization. His daughter, Miss Mary Grier, seems to have inherited her father's sense of responsibility in Church affairs, though not the office he held. Hers is the first feminine name on the records as of one to whom the Church looked for aid and, to some extent, leadership. That was in the



GEORGE M. GRIER

stringent financial period of the Seventies and Eighties, when the Ladies Social Aid Society came to the relief of men who found the Church debt a little more than they could cope with in the traditional manner. Another Presbyterian daughter who identified her life with the Church was Miss Alma Merriam. Henry Merriam was congregational treasurer during eleven of the years in which George Grier was clerk, but it was the extension of Christianity in home and foreign fields that was the special concern of his devoted daughter.

David Redfield, who wrote verse, sketched and otherwise aided in promotion of church fairs, took over the treasurer's task from Mr. Merriam, and managed congregational funds (and deficits) with a capable hand during the fourteen years immediately following the building of the stone edifice. His service was the more fully appreciated when it became necessary thereafter to engage a paid official and when, a few months later, the new treasurer resigned an office which to him seemed too confining. That was when C.E. Millspaugh, already a trustee and clerk of the congregation, and of long service in the post of Sunday School superintendent, took on one more responsibility. For years thereafter the congregation annually voted him its compliments for the ex-

cellence of the bookkeeping and the character of the reports he submitted. Until he died in 1908 Mr. Millspaugh served trustees and congregation in the double capacity of clerk and treasurer. His successor, Henry B. Knight, carried on so satisfactorily that on his death in 1917 the Session adopted one of its rare resolutions of appreciation for the service of an officer concerned primarily with the temporal affairs of the Church. It was then that Harry B. Smith began a tenure as long as any of his predecessors, during which, like earlier treasurers, he also served in the Sunday School.

But in all the history of the Church there has never been a career more diverse in its service than that of Jason Wells Corwin, a trustee thirty-seven years. Mr. Corwin managed virtually every construction project and every large job of repair or renovation on Church properties, from the rebuilding of the tower in 1881-82 to the more routine improvements of the years between 1900 and his death in 1906. At the same time he was frequently the first and largest contributor to the project in hand, and the board's most valued financial advisor. But for thirty years before he came into that role Wells Corwin was the chorister, laying the foundation of the choir which T.D. Schoonmaker developed in the Eighties and the Rev. R.B. Clark enlarged in the Nineties.

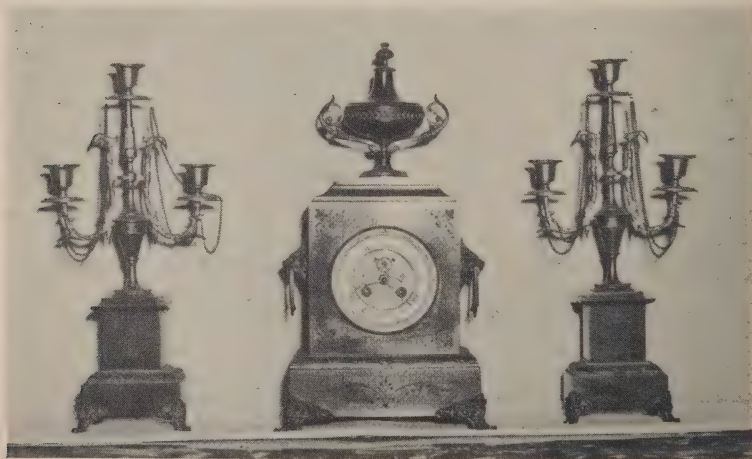
Session and trustees in Goshen always have been generously disposed toward the musical phases of worship, and so long as Charles G. Elliott was an elder (from 1875 until his death in 1912) there was in the Session an understanding as well as a generous heart in support of Mr. Schoonmaker. For music was as much a part of the life of Charles G. Elliott as it was of the lives of Wells Corwin and Theodore Schoonmaker. But his fellow elders regarded him highly also for other things, his "neat and exact records" as clerk of Session, and his dependability in providing the elements of the Lord's Supper.

Mr. Schoonmaker was the survivor of the three musicians whose talents enriched the programs of the Presbyterian Church and the life of the community at large. But as with Mr. Elliott and Mr. Corwin, music was only one expression of devotion to his Church. After his passing in 1925 fellow elders recognized more than forty years "of loyal and wholehearted fellowship and counsel". He was a man of one book, the Bible; a scholar who read it in the original Hebrew or the ancient German of his ancestors. He was adept in astronomy as well as talented in music; and all his knowledge and capacity he turned to one purpose, the spiritual advancement of Church and Sunday School. His son-in-law, Thomas Mould, was the last to accept the responsibilities of elder and trustee concurrently (though not the last in double service) and the Session's expression of regret over his loss in 1928 mentioned especially "his regularity at the services of worship".

Of the generation of Mr. Elliott and Mr. Schoonmaker was Nathaniel J. Kelsey, who concentrated more than forty years of service to his Church in less than thirty by energetic discharge of duties as both trustee and elder. A memorandum book that came to light after Mr. Kelsey died in 1905 confirmed the impression that while he served in both temporal and spiritual capacities, it was the spiritual to which he was devoted. The book revealed that by no means all who stepped into the office of his West Main street place of business were there on worldly affairs. Some came to be prayed for, or to pray with him for others. Nathaniel Kelsey could practice Christianity in an office as well as before an altar erected to the honor and glory of God.

Mr. Kelsey's successor as a long-time member of both boards was Dr. E.G. Parker. When Dr. Parker died the surviving elders rated his practical services as trustee as worthy of praise as the exemplary Christian virtue of his life.

Among the most unusual tributes ever received by a trustee of the Church, however, was the joint resolution of elders and trustees on the passing of John L. Cummins in 1927. Together they recorded their appreciation of the many years he served as usher "welcoming strangers to our services before our present Ushers Association was organized". To many who came new to the Church during the first quarter of this century it was John Cummins's pleasant greeting and warm handshake that drew them into membership. To these people a Pillar of the Church would have meant just one man, John L. Cummins.



Gift to J.W. Corwin on Rebuilding of Church Tower

A Hand to Youth



AS THE CHURCH tacitly relinquished its authority and altered the approach to various moral and religious problems, it endeavored in many other ways to inspire interest in religion in general, and to build up and hold its own membership. During the century and a half covered by the Session records of The First Presbyterian Church of Goshen there has been a marked change in the scope of its religious and social activities quite as great as the change in the functions of the ruling elders, or, for that matter, in the physical appearance of the Church itself. But as the duties of the elders were curtailed the general program of the Church's service was broadened.

The three main phases of religious life that have become as much a part of the weekly Church schedule as the minister's sermon, the activities that make the Church of today the multiplex institution it is, were commended during the pastoral period of Dr. Fisk, but their development was all but imperceptible until about the mid-century and later. Leadership for singing during divine service, forerunner of the choir, was first provided in 1818. The Sunday School was established in 1827, apparently as the consequence of concern shown by Presbytery, reflecting the concern of higher judicatories, over "the generally prevalent neglect" of church and parental responsibility toward baptized children. Women of the congregation were first organized in 1830, as the Female Benevolent Society.

From those beginnings the Church calendar of the present developed, made up of meeting dates and notes about the activities of organizations within the Church membership operating under Church sponsorship, in elaboration of the ancient and conventional services of worship. Principally they are organizations to engage the interest and energies of women and young people, two groups over which the early Church did exercise watch and care but to

whom it offered nothing more than passive participation in the practice of religious forms.

When Ezra Fisk came to Goshen religious activity consisted of austere Sunday preaching services and possibly a prayer meeting during the week. The latter--meetings for social prayer, they were called--became an important part of the Church program during his pastorate. But in earlier times, excepting when the minister or an elder or trustee had something to do there, there were few occasions for anyone to visit the meeting house on any day but Sunday or a Saturday for the communion preparatory lecture. But the Sabbath--that was a day on which people rose early, put on their *Sunday best* and rode or walked miles to sit for hours on uncushioned benches in temperatures often below freezing while they listened to learned dissertations on the attributes of divinity, with the threatening fires of Hell as the only heat outside the foot warmers they had brought from home. Church goers accepted hardship as part of their Christian duty in those days.

Children who could not be left alone shared the discomforts of their parents, and during what amounted merely to a prolonged intermission between morning and afternoon services they munched bread, possibly spread with Goshen butter, as their mothers chatted on the Common in Summer or, in Winter or inclement weather, warmed themselves in nearby homes. What endeared the homestead of Gales and Westcotts to many with neither Gale nor Westcott blood was that it served from time unremembered as the principal gathering place for elderly women and mothers with young children during the hour between the two-hour sermons. "Hall and stair were filled with nursing mothers and lunching children there to rest and to fortify against the next service and the long ride home", wrote Roswell C. Coleman in one of the brochures in which he preserved family history and Goshen tradition.

That was Sunday in Goshen a hundred fifty year ago!

To train the child in the way he should go has ever been a precept of Christians but, excepting such occasional warnings as the Rev. Silas Leonard's sermon on *Youthful lusts* in 1756, the meetings of Christians for the formal practice of religion were strictly adult affairs until around 1800 Goshen does not appear to have organized either the Bible or catechetical classes long recommended by the General Assembly until 1818. In that year the Session authorized Dr. Fisk "to call out members of the Church with their baptized children in districts, and instruct them..." During the 1820 revival period several children who sought Church membership were deferred and the elders decided "to keep them under special watch & care and adopt some method for their future instruction."

There were other efforts to provide religious instruction for the youth of the congregation, but the concern always was

for the baptized children, since they were the only ones over whom the Church had jurisdiction, and for whom it felt directly responsible. It does not appear when Sunday School became, as it is today, an institution with a welcome for all who desired to study the Bible. In fact, although the Session must have had a hand in the launching of anything so intimately connected with the advancement of religion, its records have no mention of it until 1842, when a committee "in relation to resuscitating the Sabbath Schools reported that all the Sabbath Schools were organized in the several school districts within the bounds of this congregation". The Goshen Presbyterian Sabbath School was then fifteen years old.

That unofficial Church historian, Dr. John S. Crane, appears to have had access to the original secretary's minutes. For in the fine handwriting of his minister son there is a record of the school's beginning, "copied from a half sheet of note paper in the handwriting of JSC". The copy reveals Elder Timothy Crowell, publisher of the record of trials and executions resulting from the Richard Jennings murder, as the first superintendent. The brief record handed down by the Cranes, covering a little more than a year, shows a vigorous start under the Crowell leadership. Under date of April 22, 1827, it was recorded; *School opened by Superintendent Timothy Crowell 23 Males & 24 Females. Teachers meeting on Friday evening next.* By December fourth there were 71 males and 81 females, with 14 male and 14 female teachers. The next June the secretary noted: *Timothy B. Crowell, who has been Superintendent since its organization, took an affectionate leave of the school.* He was moving to Newark, N.J. His successor, John J. Thompson, was chosen June fifteenth, but the copy of the old record ends there.

All things considered, it was no mean school, even by the standards of the present. It had a membership of about 150 and an average attendance of 125 in classes instructed by twenty teachers and three officers. Today, with both Church and parish house in use, classes recently were reported "overflowing into the kitchen". The classes of 1827 were certainly closely graded, and it seems probable all twenty-eight met in the Church, because it was not until the early Forties that church board meetings and Sunday School classes were held in the Female Academy and Farmers Hall. That privilege was part of the bargain when the Church permitted erection of the new Farmers Hall building in the old churchyard in 1842-43; and the bargain probably had some connection with the resuscitation of the Sabbath Schools mentioned in 1842 but not finally accomplished, it seems, until the Spring of 1843. At a meeting called by Dr. McCartee at the Female Academy on April 23rd, 1843, the elders resolved "that the Sabbath Schools be organized by the Session and be under their care and control". There was to be one in each public school district considered

within the Goshen parish, nine in number, and each school was to have a superintendent appointed by the Session, which would exercise supervision through a visiting committee. This meant much extra work for Dr. Fisk, because superintendents were to meet teachers once a week "in a class to receive instruction from the pastor...upon the lesson for the school the ensuing week". Superintendents for each of the nine schools were named at that April meeting. They were listed as follows:

Stone School House, H.M. Hopkins; Drowned Lands, Abraham Purdy; Jas. Gale's District, Henry Schofield; West Division, (Mr. Harris's), Josiah Foster; Red School House, William Goldsmith; Robinson's, John Romeyn; East Division, Phineas Rumsey; Conklingtown, Samuel Beye; Village, Nathaniel Webb.



HANNIBAL HOPKINS'S SUNDAY SCHOOL

The Stone School where Elder Hopkins served as superintendent is that one on the road to Florida acquired about 1940 by Minisink Chapter, D.A.R. Since the village Sabbath School met at the Female Academy, Elder Webb presided on Sundays in the building where he directed his classes of young ladies on other days of the week. He had established the Goshen Female Academy a dozen years earlier. Of the other Sabbath School heads, Mr. Purdy was an elder and had been a trustee; Mr. Romeyn and Mr. Rumsey were deacons. Mr. Rumsey also was a trustee.

It must have affected the schools, at least temporarily, when, only a year or so after their establishment, three of the

superintendents, Romeyn, Rumsey and Beyea, were suspended from Church privileges for carting their milk, or having it carted, to the Erie for shipment on Sunday. But any further attention from the Session to the schools must have been in the nature of informal business, since there is no mention of them until the elders approved the taking of a collection in the Sabbath School in 1888 to aid in support of a missionary. Apparently there was only the village school then.

By the Nineties Sunday School, whatever the denomination, had become the principal social medium of small town youth, from five to twenty-five. Every urchin knew it was the agency that had something to do with the distribution of candy and oranges at Christmas Church exercises, and that a Sunday School picnic offered the perfect opportunity to consume quantities of ice-cream, cake and lemonade, and to perpetrate the most disconcerting of practical jokes. The Goshen Presbyterian picnic of 1894 was not just a picnic but an excursion. The local paper reported beforehand that "The scholars...anticipate a day of great enjoyment at Midway Park on Saturday". Three carloads of rollicking youngsters went. The trolley from Middletown by way of the park had not yet reached Goshen, and in view of the inconvenience of getting to the picnic place and the success of the outing, some of the teachers may have wondered, as we do today, why the Church's board of trustees had in the previous March authorized its president, Joseph W. Gott, to remonstrate against the trolley line and "to state that this board is opposed to its introduction in our village". For the picnic, teachers and scholars had to go to Middletown by way of the Erie, and then on to Midway Park by trolley.

At least two of the more recent superintendents, A.C. Wallace and J. Marshall Swezey, were boys in the school under the veteran superintendent, C.E. Millspaugh. When he resigned in 1904 the officers remarked his "long and faithful" service and the Session had to meet with officers and teachers to find a successor. They drafted Elder Schoonmaker, who had held the post previously in a period when Mr. Millspaugh withdrew, and who held it then until he was seventy. Among the later superintendents have been Elders John and George Luft, Jr., and Charles J. Hooker.

The school's missionary interest, first manifest in the Eighties, has continued to the present. There was reference to a Sunday School Missionary Society in the early 1900s. Now the Church stakes a claim in a mission field, and the school, like the other Church groups, does its allotted share toward meeting the budget. Moreover, it was Elder A.C. Wallace's class of teenage boys that was responsible for a current revival of action on the Church's greatest missionary enterprise, Olivet Chapel.

The Boys' Brigade of the Nineties, and the Christian En-

deavor Society, which filed a financial report in 1894, were apparently first of many organizations to supplement the Sunday School. Through various mutations of name and interest the youth groups became in the Twenties and early 1930s more social than devotional, but under the leadership of Miss Adele Schoonmaker, inheritor with her sister, Mrs. Thomas Mould, of their father's zeal for the Church, a missionary interest was fostered among girls in the Friendship Club. The Christian Endeavor, revived in 1938 by Friendship girls who had attended the Stony Brook Bible Conference, has not only pursued a study of Scripture but ranks highly with Hudson Presbytery for leadership among people of its own and younger ages. Girls responsible for the revival were Jean Johnson, Marion Smith, Katherine Hart, Doris Earle, Marjorie Baldwin and Margery Carey. A Junior Christian Endeavor, first organized in the Nineties with Miss Minerva Markley as its superintendent, and Miss Anna Farrand, Miss Mary Howell, Mrs. Thomas Mould, W.W. Whiddit and R.H. Wood as sponsors, was carried on many years by Mrs. Amy Terwilliger, but finally lapsed. Mrs. George Luft, Jr., revived it in 1941, and the work shifted to Miss Anna P. Ehlers in 1942. In 1945 the organization became the Junior Westminster Fellowship, directed toward developing a Christian view of life among under-teen boys and girls.

A Boy Scout troop of the Twenties led by Percy Van Leuvan likewise lapsed, but has been revived. The present troop began in 1935 under the leadership of Elder Hooker as troop committee chairman and C. Deane Sinclair as the scout master. During the decade since it has supplied the community with boy-power for everything from distribution of Christmas boxes to wartime scrap collection and bond sales. George McGinnis is scout master now and three of the original committee, Mr. Hooker, Mr. Swezey and Joseph W. Gott 3rd, still serve.

Today there is provision for participation and responsibility in all phases of Church work and worship. Boys barely in their teens pass the collection plates; they also serve as ushers with men long on that duty for the Church. And the offertory of organ and choir is a part of the Church music program which may be traced to an origin coincidental with the first tentative efforts in behalf of youth.

Psalms and Hymns



THE FIRST PRESBYTERIAN Church of Goshen has had the music of divine service under competent leadership since 1818, and its choir, if it chose, might observe its 105th anniversary on the occasion of the Church's 225th.

In a resolution of 1818 that may seem ambiguous to the modern reader, the elders resolved "that John Payne be appointed clerk for the congregation and that Ananias Valentine be a committee to negotiate with him to sing for said congregation". Use of the word *clerk* probably was a holdover from Anglican terminology. Nor were the elders engaging a soloist. They simply were hiring a singing master for the Church. The next entry, dated July 6, 1818, was a report that Mr. Valentine had "conversed with John Payne on the subject of his leading in the exercise of singing in the congregation", and found him willing "if he could be remunerated". Mr. Valentine added that he had engaged Mr. Payne for three months at the rate of \$50 a year. Probably it was Mr. Payne who first used the precentor's music rack presented to the Church last year by Elder Coleman and preserved in

a shadow box made by E.A. Dill at the request of the Ladies Aid.

The sixth of July is a significant date in Goshen Presbyterian choir history. On that date in 1840, twenty-two years from the day Mr. Valentine reported that he had hired Mr. Payne, the elders, yielding possibly to popular desire, appointed a committee to "organize a choir in this Church". Alfred Harris, who already had been the singing leader for nearly a decade, was asked to serve on the committee with Elders Hopkins and Webb, and on the first of August they reported they "had performed the duty assigned them". Goshen Presbyterian Church had a choir.

Eleven years later, with Mr. Harris still the choral director, instrumental music was introduced. The Church treasurer was authorized in 1851 "to pay \$17 out of Session funds to John C. Wallace for his bass viol for the use of the choir", and Elder Luther Harris was empowered "to invite Mr. Morris Lee to take a seat



THE CHOIR, 1945. Front Row, left to right: Mrs. J. Marshall Swezey, Miss Janet Robertson, Miss Anna Ehlers, Mrs. Howard Dayton, Miss Emma Roosa, Mrs. Arthur Decker, Miss Adele Schoonsaker, Miss Anna DeBlock and Miss Miriam Bloomer. Back Row: George Luft, Jr., J. Marshall Swezey, John Luft, Henry Smith, Floyd Keeney, Mrs. Gerald Huenink, Mrs. Herbert D. Roe and Mrs. Waldemar Hawkins. Mr. Dayton at the console.

and play the bass viol in the choir". Mr. Lee apparently obliged.

But it is pure conjecture whether Mr. Wallace's bass viol was the first musical instrument of the choir. It might have been. Considering the jealous care with which the Session attended to all such details, it seems probable that the acquisition and use of an organ or other instrument, and the engagement of a player, would have received at least passing mention in the minutes of that body. As a matter of fact, the Session records have no mention whatever of organ or organist until comparatively recent years, and yet there was a reed organ in the edifice that preceded the present one. There are people still who remember the instrument and the organist, William B. Mead, on weekdays editor and publisher of a village newspaper. And there is the letter of J. W. Brewster to his brothers and sisters back East, written in 1902, recalling not only the choir and organist, but "the old colored sexton, Lem", who pumped. It is, furthermore, a matter of common knowledge that John Wallace, father of Mrs. Gates McGarrah and the late Mrs. Henry Knight, was organist before Mr. Mead. He was a second cousin of John C. Wallace who sold his viol to the Church. No wonder the two men have been much confused! Both were musicians; both were trustees of the Church for a decade concurrently. Both lived on the northerly side of Main street, and they had adjacent stores on the mercantile side.

In just a little more than eighty years the accompaniment of the choir evolved from bass viol to a pipe organ rated second only to the magnificent instrument in the chapel of the Military Academy at West Point. But in keeping with Goshen Presbyterian tradition--though not by conscious plan--there is rather close association between the great modern organ and John Wallace, the Church's first known organist. It would not even be surprising if from its multitude of pipes there sometimes seemed to come forth a note from John C. Wallace's bass viol. For the new organ, dedicated in 1931, was made possible by a substantial gift from the late Gates W. McGarrah, the international banker whose family roots have long been in Orange County, who began his career in Goshen, served in Mr. Schoonmaker's choir, and married a daughter of the first organist.

To Mr. McGarrah's initial gift of \$6,000 Mrs. McGarrah added \$1,000 in her own name; William J. Weller gave another thousand, and the balance was provided by subscriptions of varying amounts contributed to a committee headed by the late Dr. E. G. Parker. Most of Dr. Parker's committee members themselves had either personal or parental connections with the Goshen choirs and singing schools of the latter Nineteenth Century. They were Mrs. Knight, Mrs. E. A. Hopkins, Miss Delia P. Kelsey, A. V. D. Wallace, George Luft, Jr., Harry B. Smith, J. Marshall Swezey and Floyd Halstead.

More than that, Howard Dayton, the organist for forty years,



ORGAN DEDICATED in 1931

Howard Dayton, the Organist

collaborated with Herbert Brown of the Austin Organ Company in designing the new instrument. Mr. Dayton's parents were members of the Schoonmaker school of singing, and he got his own early musical training in Samuel R. Gaines's classes in the Presbyterian chapel. The organ key desk has three manuals, electrically operated, and the instrument as a whole constitutes four organs, the Great, Swell, Choir and Pedal. There are 2,438 speaking pipes, graduated in length from seventeen feet to half an inch; forty-two stops, flute and string sections; four solo notes, vox humana, French horn, clarinet and oboe tones and twenty-five notes in chimes. A five-horsepower motor in a sound-proof chamber in the tower now does the work old Lem did for the reed organ when Will Mead played it in the old Church; or, for that matter, the work Howard Dayton himself performed in the nearby Methodist Church in the Nineties, after his voice had changed and he could no longer sing contralto in the Wesleyan choir.

As a choir singer Mr. Dayton had paid close attention to the work of the organist. As pumper he earned, besides \$25 a year, the privilege of practice on the organ. And when the Church lost its organist he stepped into the vacancy. Three years later, when he was twenty-one, he became organist of St. Paul's in Middletown. On the Sunday after Mr. Haines had assumed the pastorate, he came back to Goshen. That was in 1903.

From John Wallace's time to the present there is no break in the list of organists, and the roster of choral leaders seems complete from 1818, when the ruling elders engaged John Payne. In both posts there have been periods of long service, but none to compare with those of the present. Mrs. Florence Decker, the choir director, came a few weeks after Mr. Dayton and, with the exception of one year, has served continuously. Like Mr. Dayton, Mrs. Decker is an inheritor, and to some extent a product, of the almost legendary musical tradition of Goshen under the aegis of Mr. Clark, who was in turn the beneficiary of years of pleasurable effort on the part of Wells Corwin and T. D. Schoonmaker, with the invaluable collaboration of C. G. Elliott, E. L. Roys and a host of others, remembered and forgotten.

When Alfred Harris resigned as chorister in September, 1853, Elders Webb and Hopkins were again assigned, as in 1840, "to make arrangements for singing in the Church". It took them four months to find a man, but when they did he remained even longer than Mr. Harris. The man was J. Wells Corwin, and it was the beginning of a fifty-three-year service to the Church, embracing everything from "leading in the exercise of singing" to supervising construction of a new parsonage, and climbing to the very top of the condemned Church spire for a survey preliminary to rebuilding the towering structure. Wells Corwin undertook in that year of 1853 several responsibilities of long duration. The hard-

ware firm of Smith & Merriam, for which he had worked since he came from Scotchtown, became J.W. Corwin & Company; he was the foreman of Cataract Engine & Hose Company, and a few days after he had accepted the choir post he married Miss Sarah Howell, who survived him. Elders Webb and Hopkins did not realize that in engaging him they had acquired for the Church not only a chorister but a trustee of nearly thirty years' tenure whose liberality with both his time and money seemed to have no limit. The Corwin generosity, the Session's confidence in the man, and his purpose of making the choir something more than a group of talented singers were, however, immediately apparent. Mr. Corwin asked that the amount theretofore paid Mr. Harris "be appropriated to Professor Hazleton for tuition in singing". The elders thereupon recommended that the trustees pay the usual chorister's salary



T.D. SCHOONMAKER

to Mr. Corwin to be used "for the improvement of singing". It appears that choir members already were on salary, for Mr. Webb reported that "since the resignation of Mr. Harris the choir had rec'd no pay, nor did they wish any".

That Church and community were ripe for such a personality as the Rev. Robert Bruce Clark is evident in the trustees' records of the early Eighties. In 1881, three years after Mr. Corwin became a trustee, his fellow board members placed \$300 at his disposal "for the purpose of procuring such assistance as he may deem necessary in the choir". He was just then completing a strenuous tour of duty as chairman of the tower rebuilding committee and probably found the double role of building supervisor and choir director more than he could conveniently handle. A year later the elders regretfully received his resignation as chorister and, while the rest of the board waited, Elders Elliott and H.H. Robinson went out to interview Theodore Schoonmaker, who accepted. Coincidentally, Trustee Roswell Coleman was authorized "to provide for the wants of the choir in the way of seats, lights and hymnals", indicating that Mr. Schoonmaker was prepared to begin immediately the expansion which brought his choir to the strength of thirty voices, with the possessor of each thoroughly aware that singing in the Presbyterian choir was a responsibility as well as a privilege. There were standing instructions that anyone who failed to report for Saturday night rehearsal sat below on Sunday. The choir master was a stern disciplinarian with any who sought the Sunday morning

privilege after neglecting the Saturday night duty. Just once did Mr. Schoonmaker seem to deviate from the rule that no effort was too great for the Church musical program, and that time E.L. Roys, as mild and retiring a man as Goshen ever knew, restored the *status quo* in the choir loft with a spontaneous remark.

Mr. Schoonmaker, discouraged by a small evening service attendance, was minded to omit an anthem. "Why?" demanded Mr. Roys. "We're not singing for the congregation; we're singing for the Lord!"

"So we are", agreed Elder Schoonmaker, and they sang the anthem selected for the occasion.

Vine (Miss Lavinia) Strong, who became Mrs. C.G. Elliott, and probably Miss Alista Edsall, who comprised the feminine element of the Corwin quartette, remained during the Schoonmaker leadership and besides Mr. Roys, John B. Swezey, Mr. and Mrs. Henry Sinsabaugh, Sr., and Charles Demarest, are recalled as mainstays among the Schoonmaker singers. Many of the Elder's choir were in his school of singing in the former Methodist Church edifice on North Church street, and in the Choral Club of Mr. Roys, which in 1887 was accorded a "heartly welcome" and the unprecedented privilege, for a secular organization, of meeting once a week in the chapel. The Goshen Vocal Society which Mr. Clark organized in the same year fell heir to the training and enthusiasm of both.

In 1891, when Mr. Schoonmaker offered his resignation as choir leader because of what he considered physical infirmities (which, however, permitted him to live an active, Christian life for another thirty-four years), fellow elders offered testimony to the "faithfulness and zeal of our friend in the discharge of every duty connected with his position". Then they began a search for a successor which, in the Spring of 1892, brought to Goshen its first professional organist and choirmaster, Samuel Richards Gaines. Mr. Gaines remained only a year, and has since acquired renown as a composer. But he still remembers Goshen, and his name is yet familiar to older residents, though High School Glee Club members do not always realize that the Gaines compositions they render are the work of a man who taught *Do-Re-Mi-Fa* to some of their parents or grand parents. His music also is frequently heard in the Church he served more than half a century ago. One of his pieces, a choral selection in the morning and a solo by Mrs. Decker in the evening, was included in each of the two services the day the new organ was dedicated.

Mr. Mead, who played the reed organ in the old Church, seems to have continued as organist until Mr. Gaines came. For the next decade a succession of organists--William Wall Whiddit, now organist and choirmaster of St. Peter's in Charlotte, N.C.; Alfred Willard and Louis Weitzel--carried on in collaboration with the minister as Goshen became, in Mr. Clark's words, the country's

musical Mecca. A religious publication described the minister himself as "the equal of Damrosch"; and the leading metropolitan soloists, secular as well as religious, considered it a privilege to come here, and a distinction to be invited more than once, for Church or purely social affairs.

By 1896 it had become necessary to extend the choirloft. The organ of 1871 had been enlarged in 1893, about the time Mr. Clark wrote: "Our congregation enjoys the best music...At our Sunday services we can gather a chorus of thirty voices out of the congregation on short notice, who readily sing the choral work" of such oratorios as *Elijah*, *The Messiah*, *The Creation*, *Moses in Egypt*, and *Israel in Egypt*. It is difficult to find the demarcation between Vocal Society and Presbyterian Choir in those days, particularly when the Vocal Society gave a carnival in its Music Hall to meet the expense of presenting *The Messiah* in the Church.

Goshen was a miniature Beyreuth. Music was popular. The village was full of talent and had the power to appreciate it. The Church fostered both and benefitted greatly. In 1899 the music committee offered an elaborate plan "to improve music at the Sunday night services; to offer attractions that will enliven the service, induce a larger attendance and draw the floating churchgoers". In 1900 there was an even more elaborate plan, with a review of the previous year and an outline of how to meet additional expense, including one collection a month in the Church and \$100 or so from the Ladies Aid as a choir fund gift.



Mrs. FLORENCE DECKER

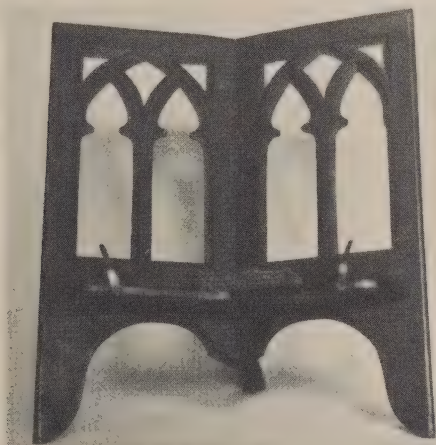
In subsequent years been accorded the attention and the funds of the Clark period. Mrs. Decker kept the standards high and, in time, added to the musical repertory such works as *Stabat Mater*, *Gallia* and many Easter and Christmas cantatas, so that the library of the Goshen Presbyterian choir is unusual for what is still generally considered a rural Church. Like her predecessors, she has augmented the choir on special occasions by invitations to Mrs. Clarence Sweezy, O.J.J. Werley and Mrs. Cornelia Dillabough of Middletown. For Christmas and Easter there have come from New York such soloists as Oley Speaks, Boris Saslawsky, Alois Havrilla, now a radio announcer; Ralph Tomlinson, Jetson Ryder, Georgia Graves,

Adelaide D'Loca, Willard Young and Eugene Conley, among others.

For many years Mrs. Decker had a junior choir always under tutelage. Miss Alice Gott, who relieved Mrs. Decker of the choir direction in 1925, was a graduate of the junior group. Miss Emma Roosa and Miss Anna Ehlers also are from the juniors. Mrs. Laura Rutan Newkirk, director of music and soloist of the Presbyterian Church at Liberty, is another graduate. On the other hand, there is one member of the present choir who benefitted not only from the enthusiasm and adventurous spirit of the Clark-Whiddit era but inherits also the zeal of Elder Schoonmaker. She is the Elder's daughter, Miss Adele Schoonmaker. A veteran of almost as long service is Mrs. Howard Dayton, a member since 1904.

Elder Schoonmaker never failed to make his way to the choir loft after service each Sunday to comment on the music, rarely in any but the most complimentary terms. Years later, a choral specialist associated with a visiting evangelist offered a compliment in the remark, "We'll soon have you singing the *Hallelujah Chorus*."

"Oh, would you like to have us sing it?" chorused the Goshen folk. The visitor said they might try it some time before the visit ended. But to his astonishment they said they would do it at once--from the original score, not the simplified one with which he was more familiar. Amazed, he said one seldom saw such a competent choir in a city or country church.



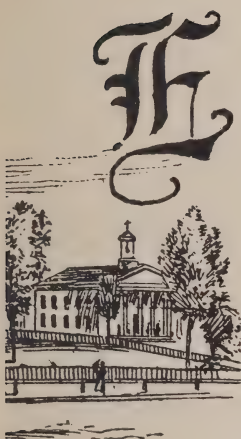
EARLY PRECENTOR'S BOOK RACK



CHURCH PARK before the Everett Memorial replaced the pool.

Original photo by Doremus.

Woman's Work



EXACTLY 115 years of organized activity among women of the First Presbyterian Church of Goshen is represented by the three women's groups now functioning. The history of these and antecedent organizations represents, too, the emergence of feminine members of the Christian Church to a status of virtual indispensability in the maintenance of both churches and the far-flung missions of the denominations. Two of the three Goshen organizations, the World Service Guild and Westminster Guild, carry on mission work started in 1830. The third, the Ladies' Social Aid Society, is in both name and purpose an exemplification of the comparatively new place of women in the ecclesiastical establishment.

The Society was founded in 1887 "to promote social intercourse and aid in raising funds for church work". Thirty women assembled in the chapel October seventeenth at the call of the pastor, Mr. Clark, elected officers and asked Miss Mary Grier to draft constitution and by-laws. The society still operates under the regulations she prepared, and of the original officers, Mrs. John L. Cummins, now of Hudson, N.Y., survives. Mrs. Cummins was secretary. Other officers were Mrs. Lewis Hulse, president; Miss Jessie Neafie, vice president, and Mrs. Edwin Dikeman, treasurer.

The Rev. Robert Bruce Clark may be called godfather of the Aid. But in effecting organization he merely gave cohesive and permanent form to working groups that already had helped relieve the Church from pecuniary distresses. The society came into existence when the congregation was burdened with the debt of a new edifice and the painful discovery that the sale and rental of pews no longer sufficed for Church expenses. People simply did not buy or rent pews as they once had done. As the number of payers shrank, the trustees increased rates, and after a few years it appears that even those who had taken deeds to pews were levied on annually (with their consent, of course). Rates ranged up to \$50 for the more desirable pews--not those near the back of the auditorium. Such vigorous protest arose that the Church treasurer

finally was authorized to use discretion and make the gallery free. Still, in 1889 the congregation directed the board to assess the pews to meet the full amount of congregational expense. But the organized women already were supplying substantial amounts.

There was a long succession of fiscal expediencies, first dependence on pew revenues, then regular collections at services and next the envelope pledge system and a budget finally to clear the Church of debt. Through it all the Ladies' Social Aid Society was the Church's main reliance for necessities beyond the basic amount for the minister's salary. For things beyond the capacity of the Aid to provide, there were subscription funds, originally man's work but work which the men gratefully shared with the women once they showed a willingness to canvass.

Women do not sit as members of the ruling and managing bodies of the Church, but their importance to it is manifest in many ways; and the significance of that lies in the fact that it is such a short time, comparatively, since women were completely unimportant in Church financing. For two years now Miss Anna P. Ehlers has filled the post of assistant Church treasurer with an efficiency that has drawn compliments from a former treasurer and financial expert, Harry B. Smith, as well as from others of the Church. By contrast, in all the list of contributors to the Ker salary there are only three feminine names, probably all widows who were heads of families. Abigail Wells was the only woman among pew buyers in 1812. Certainly there were no women on the Committee of Ten in 1772, which Dr. Crame listed as the first money-raising group.

Through the Nineteenth Century pews as a source of income were preeminent. The pew chart of 1796 undoubtedly was drawn as part of the arrangements for assuring a salary fund. The Church had few other expenses then. When a new edifice was planned in 1812, pews were sold, and Joshua Conkling's list of purchasers and collections was audited and certified in a document *indentured* in the ancient manner. Pews became part of a man's estate, transferable by sale or testament like any other property. Besides old deeds extant, there are a number of orders of sale and transfer among Church papers. There is the recorded will of David Case of Casetown, who in 1830 *ninthly* bequeathed "my seats or pews in the Presbyterian meeting house to be used and enjoyed equally by my children...and their heirs forever".

But the sale of pews, even if all the promissory notes had been paid, fell \$3,000 short of the \$11,645 cost of the edifice of 1813; and the annual income from pews consistently lacked \$100 of meeting the minister's salary, leaving nothing whatever for the sexton or necessary incidentals. In a most cogent and historically illuminating report by Dr. Arnell and Timothy Crowell, made in 1823 after a two-year study of Church finances, the congregation was faced with those figures and the additional infor-

mation: "Our meeting house wants a coat of paint, and our stoves are worse than useless...Our parsonage is actually in a state of decay...and the fence around the meeting house begins to look old for want of paint".

There are several items in this list that a Ladies' Aid would have undertaken without being asked. But in Dr. Arnell's day there was no Ladies' Aid. Yet the Church still owned much of the land that had been its original means of support. So the committee proposed raising "the salary on seats and pews" a dollar a year and petitioning for legislative permission to sell "the lot of sand in the West Division" and also "13 acres of the Cedar Swamp Lot, which will leave six acres for the use of the parsonage". They figured those sales would bring \$1,000. Also they suggested collecting amounts still due on village lots. Thus the men met that financial crisis.

At that time weekly collections "amounted to \$15 or \$20 annually". In 1856 two elders tried to rule out entirely Sabbath collections for Church expenses. Only a tie-breaking vote cast by Dr. Snodgrass prevented. Weekly collections added to pew income still did not meet requirements. However, by the time the congregation built another edifice, the women not only shouldered part of the debt but anticipated the need.

Again a pew sale proved disappointing. Dr. Snodgrass remitted part of his salary to help out, as most of his successors have done in times of stress. But that was aftermath. A Ladies' Furnishing Fund for the new Church was launched immediately on the decision in 1868 to build. In five years the Fund turned in approximately \$5,000. The Ladies' Debt Fund, operative from 1877 until 1891, accumulated more than \$17,000. Excepting their missionary contributions, the listing of those funds constitutes the first recognition of women as a source of financial power.

The first actual call on the women came when the trustees decided in 1884 to pursue a debt-retirement plan suggested by Dr. Snodgrass's associate, Mr. Beattie. The committee of five then named included *three* women! They were Miss Grier, Mrs. N.J. Kelsey and Mrs. T.D. Schoonmaker. In 1887 it was announced that the debt was "gradually being extinguished with the aid of the ladies". And it is significant that the Social Aid Society was organized two days after Miss Grier had reported on the debt fund at the annual congregational meeting that year. The Society's first major job was furnishing the chapel. Next the women redecorated and recarpeted "the main audience room of the Church" at a cost of more than \$2,000. In 1893 they went into a new series of organ recitals, lectures and tableaux to raise \$1,000 for the repair of the organ and other improvements.

Annual reports show, however, that festivals and sociables were much more lucrative than mere entertainment. A strawberry

festival in 1893 brought \$96.80 from an outlay of \$3. Memories that may truly be called luscious are those of icecream festivals and strawberry socials in the park, which for years accompanied the weekly band concerts during the Summer in the Square. People from the country circled the park all evening in their rigs while villagers circled afoot. And strollers and riders alike paused at least once during the evening for home-made refreshments at tables under the trees, while the home-town brass band in the high wooden stand by the pool played *By the Light of the Silvery Moon* or something more classical in a manner that provided a musical treat equal to the gustatory one. After the acquisition of the parish house the lawn parties were held under its trees, still within close range of the music in the park.

For more than fifty years Presbyterian women, working to meet the temporal needs of the Church, provided good times and good food, the memory of which is by no means confined to Presbyterians. In 1871 a Church Sociable added \$222 to the mortgage fund. Within living memory there have been Christmas sales at the parish house, which meant a lot of work but sometimes yielded as much as \$1,000, besides much pleasure. But even those ambitious and rewarding functions did not compare with the Presbyterian Fair of June 24, 1869, for which Purdy's Hall on West Main street was rushed to completion because there was no other place in town large enough. Besides the accommodating hurry, the new hall was offered free of charge, and the New Church Fund benefitted to the extent of about \$1,200 from a single evening's *social intercourse*. Among other attractions, a Well of Rebekah gave forth "a liquid so like lemonade you could not tell the difference". But what the maidens at the well took in was pin-money beside the amounts realized from "two articles of value".

One was an afghan "gotten up by Miss Fannie Grier, duplicate of one presented last year to the late Secretary of State, William H. Seward". It was disposed of by balloting for a winner, which tapered down to a contest between Captain A.B. Post and Mrs. David Redfield. The lady won, after \$212 had been realized from sale of nearly 800 votes. But Mrs. Redfield turned the afghan back and it was auctioned for \$90, turned back again and Captain Post finally carried it off for \$70 more.

The other notable article was a silk quilt of a thousand pieces, designed for Mrs. Snodgrass and sent by Mrs. U.S. Grant, who had autographed it. The ladies of the Church bought it for \$100 and saw that Mrs. Snodgrass got it, but the glowing newspaper account does not say how the President's wife happened to send the coverlet. There is a possible explanation in the fact that General John A. Rawlins, Grant's chief of staff during the Civil War, and his Secretary of War afterward in the Cabinet, had married a Goshen girl. Their daughters, Emily and Jennie, orphaned

by the death of their mother early in the war and that of their father in 1869, were at the White House when they were not here with their grand parents, Mr. and Mrs. Hiram Smith, Sr., and in Goshen they were members of the Presbyterian congregation. General Grant became their guardian when their father died. His own familiarity with Goshen, however, was of later years, when time and opportunity made it possible for him to enjoy the horses and the hospitality of Stony Ford.

An account of the 1869 Fair ended with the observation that Lawyer J.E. Howell, always prominent in Church affairs, "considered it more blessed to give..." While others went home with arms full, he, who had been the principal buyer, was empty-handed. In characteristic manner he had distributed gifts among the fair.

Like other phases of church development, the idea of the Ladies' Aid was not limited or peculiar to Goshen. Nevertheless it was a product of the new stone edifice which, in turn, was its principal care until the parish house was added to the Church properties--added by means of funds supplied largely by the Aid. How the women accomplished that is not of record. Some of them may remember. It appears now such a feat as drawing a rabbit from an empty hat; but of course it represents countless comforts tied, aprons made, menus drawn up and prepared, and arrangements made for suppers, fairs and festivals without end. Since they had shown their ability in the debt emergency of the early 1870s there always had been use for any funds the women of the Church family might have on hand or hoped to raise. It was rare indeed for them to end a year with any unallocated money. In 1921 and '22 Church finances were not in healthy condition. But before 1923 was half run the Ladies' Social Aid Society had obligated itself for \$4,000 of the cost of the nearby corner for a parish house, and undertaken the necessary renovations and changes and full management.

The society continued as sole support of the parish house until 1944, in addition to meeting some of the other temporal expenses of the Church. In that year the trustees appropriated \$500 toward upkeep of the house, and the 1945 budget entirely relieved the society so that it might operate less as an adjunct of the board of trustees and more in collaboration with the religious aims of the Session.

In the nature of things, much of the work and money of the Aid have gone into what might seem worldly uses. Pulpit chairs and the reredos of the chancel, however, were gifts from the society. In the good old Orange County custom, home-grown wood was sent to New York to be beautifully carved for the panelling that forms a background for the pulpit and a fitting base for the magnificent memorial windows given by Mr. McGarrah. The wood came from black walnut trees in the yard of Miss Harriet Phillips, now the Episcopal rectory property.

After the Civil War the women helped build a new House of Worship. After the first World War the Aid broadened its endeavors at the suggestion of the lately departed Mrs. Hiram H. Smith, and members ever since have given some of their time and effort toward support of overseas hospital work. In that there is no danger of trespass on the field of the older missionary organization, Missionary work, however, would not be out of character for a body with working papers drawn up by Mary Evans Grier. For that very year, in which she helped the Aid to get started, she revived and became president of the Home Missionary Society which traces its origin to one started in 1835 by the aunt for whom she was named, Mrs. Mary Evans. And a record book that recently came to light in the home of the late Dr. McGeoch reveals that the Evans group probably was a reincarnation of the Goshen Female Benevolent Society launched in 1830 under the auspices of Dr. and Mrs. Fisk to "extend the usefulness of its members and aid some of the benevolent operations of the age".

Records indicate that the society extended aid locally, possibly in supplement to the funds administered by the deacons for relief of the poor, and also contributed to denominational missions in line with the purposes of the earlier Female Cent Societies and Dollar Societies, none of which seem to have had representation here. Mary Evans was among the early subscribers to the Benevolent Society. Its officers were Mrs. Fisk, president; Mrs. Maria Bradner, vice president; Mrs. Catherine Wells, Miss Hannah Oakley and Miss Jane Westcott, directresses; Miss Maria Steward, secretary, and Miss Frances Denton, treasurer. Among contributors Miss Denton listed the ancestors of many a member of the guilds in service today. The list includes:

Jane Wells, Frances Howell, Amy Morgan, Susan Bradner, Maria Crittenden, Maria Harris, Eliza Bradner, Eleanor Carpenter, Clarissa Horton, Caroline and Emiline Phillips, Julia Rumsey, Maria Phillips, Julia Ann Seward, Melinda Coldsmith, Jane P. Strong, Mrs. William Phillips, Mary Jane Wells, Abigail Crane, Elizabeth Tuthill, Mary Fink, Hannah Crabtree, Elizabeth Stewart, Melinda Ann Wilson, Phebe Egbert, Julia Ann Jackson, Rebecca Ann Howell, Mrs. I. Horton, Mrs. C. Smiley, Sally Jessup, Abigail Jackson, Sarah Crane, Ann Wilson, Elizabeth Wells, Julia Wells, Mrs. Sarah Wilkin, Mrs. Hendrie, Mrs. Daniel Case, Azuba Corey, Emily Hammond, Frances Garahan, Frances Wilkin, Mrs. Daniel Tuthill, Mrs. Louisa A. Corwin, Mrs. Hezekiah Denton and Miss Mary Case.

Dr. Crane sold the aprons and bags they made, and the product of their clever and busy needles in his store.

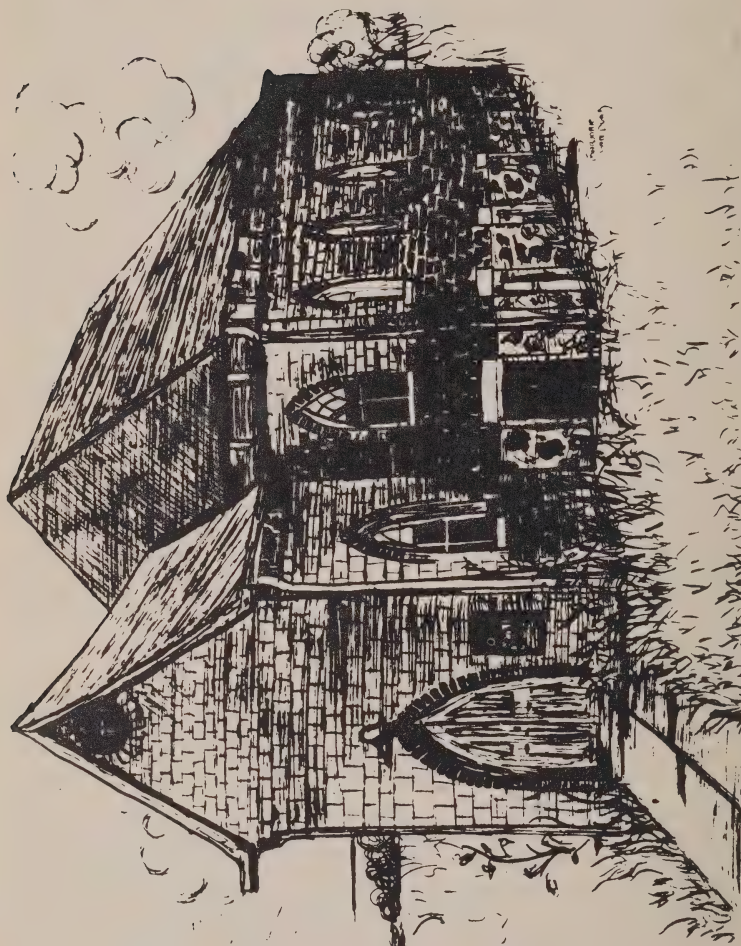
But these early "exertions of pious and benevolent females" lagged when the Fisks left. Then in the Spring of 1835, inspired possibly by the fact that the Presbytery of Hudson's first missionary, James Wilson, had been ordained here in 1834, Mrs. Evans

assembled a dozen or more girls and pledged them to sew for a missionary on the Western frontier. There was a definitely personal quality about that sort of missionary work which held the interest of members through girlhood into womanhood, and which they could, and did, pass on to their daughters as they lent childish aid at sewing bees and quilting parties. The little girls sewed patchwork and carpet rags, and enjoyed the flutter of preparation when the minister came to join the ladies at supper.

When in 1935 the society celebrated the centenary of organized missionary work in the Goshen Church (really the 105th anniversary in the light of the 1830 record), Mrs. Thomas Mould prepared its history for presentation at a meeting of the Hudson Presbyterial, to which the Goshen society was hostess. "They had no constitution or by-laws," Mrs. Mould wrote of that 1835 society, "but it seemed an unwritten law that there must always be fruit cake and pound cake for supper, and light and dark preserves on the table." The banner years of that society, she also said, were from 1845 to 1860. The Civil War and its consequences sapped the vitality of the society as the present conflict has sapped the vitality of so many organizations. But the home missionary spirit survived, and some, who as girls had sewed with their mothers under the inspiration of Mrs. Evans, came as matrons with daughters of their own to sew with Miss Grier when she called for reorganization in 1887. With her in the presidency the officers then were Mrs. R.C. Coleman, vice president; Mrs. C.E. Millspaugh, secretary, and Miss Sarah Wallace, treasurer. Mrs. James Haggerty, whose death in 1944 ended a Church membership of seventy-three years, had charge of the preparation of boxes to be sent to chosen missionaries.

Yet there was work to be done elsewhere, too, and a visit from a pioneer among missionaries in Syria, Miss Sophia Loring, launched the Foreign Missionary Society in 1875. Naturally this society's first interest was Syria, and for years the women of this new Land of Goshen devoted themselves to the advancement of Protestant Christianity in an ancient cradle of religion.

Like the men of Goshen, the women proved steadfast in the work of the Church once responsibility rested on them. When Mrs. F.M. Cummins moved to New York, after twelve years in the presidency of the Foreign Missionary Society, she was succeeded by Mrs. Anne Preston Neafie. Mrs. Neafie served twenty-one years in the office, and long as secretary of the Presbyterial Society. Her presidency ended only with the merging of home and foreign societies in 1908 as a practical step under the leadership of the pastor's wife, Mrs. Haines. Mrs. Henry Sinsabaugh was elected president then, and reelected until the final union of societies in 1935. But the merger of 1908 did not end another society that had been formed under Mrs. Neafie's sponsorship, yet reflected



OLIVET CHAPEL, rebuilt in 1910. Drawn by Marjorie Van Dyke Van Dunk.

from the beginning the personality of another woman to whom the plight of the old East or the need of native Americans in the Southern mountains appealed with as vivid force as the plea of a beggar at her own back door. This society was the A.E.M., named for Alma E. Merriam, its vice president for four years and its president from 1884 until her death in 1931.

The organization, started by Mrs. Neafie in 1880 as a Band of Willing Workers, and continued in 1888 as the Young Ladies' Missionary Society, voted in 1905 to become officially what it long had been in the minds and on the lips of all who knew it: The A.E.M. Society. Moreover, that was a name it wouldn't outgrow, which was important. For, like the early mission group led by Mrs. Evans, the girls did not graduate from it into an adult society. Rather, the society matured and aged with the girls of 1880.

Yet it was not static in membership or interest. It suited more than half a hundred members by embracing study and work for both domestic and foreign missionary fields. In fact, the A.E.M. was so vibrant with life and devotion to a cause that it maintained a separate existence until after the anniversary of 1935. Then, in deference to the wish of its patron, whose death in 1931 had left it bereaved but still dedicated to the church work she had loved, it gave up her initials and united with the Woman's Missionary Society to form the World Service Guild of the present.

The A.E.M. Society had added fifteen members and contributed nearly \$350 to a variety of missionary enterprises under the direction of Mrs. George H. Bonsall during its last year. Mrs. Thomas Mould, who as Frances Schoonmaker had been one of the school girls Miss Merriam gathered at the Presbyterian chapel for organization that March day in 1880, was vice president when Miss Merriam died, and held the presidency three years. Others on the charter roll were Jennie Rawlins (Holman), secretary; Mary White (Clauson), treasurer; Grace Wallace (Lockwood), Lizzie Wallace (McGarrah), Jessie Neafie (Straight), Minnie Gardner, Zelia Spier (Hutchinson), Annabelle Tuthill (Hulse), Allie Poppino, Susie Poppino (Hawkins), Edith Young, Josephine Young, Margaret Kniffen, Isabelle Kniffen, Kate Coleman (Colwell), Anne Coleman, Emily Rawlins (Wait), Minnie Adams (Beisel), Augusta Tryon and Alice Green. Several besides Mrs. Mould are still in the work.

The World Service Guild, headed successively by Mrs. Bonsall, Mrs. L.G. Fitzgerald, Mrs. C.B. Coleman and Miss Harriette Houston, continues the A.E.M. Society's scholarship at Fatehgarh,



A.E.M.

India, in memory of Miss Merriam. It also supports a scholarship at La Progressiva School in Cuba, a Bible reader in China, and contributes toward other denominational missionary work, besides pursuing a study course and meeting incidental needs in the mission field as they develop.

That was a Golden Age of Missions in this Church, Mrs. Mould remarked, referring to the time when the Missionary and the A.E.M. Societies and all their members were young; and Session records confirm her memory of the period. Besides a generous interest of each society in the work of the other, there was always sufficient response in the congregation at large to assure excellent results on appeals for aid in building a new church, lifting a mortgage or paying the minister of a Rockland or Sullivan County church or a Far Western mission, even when this Church yet labored under a burden of debt. So it was not at all out of order when the Presbyterian Society chose to memorialize Mrs. Neafie's work by furnishing a room at the Asheville Farm School in North Carolina. The institution, midway between home and foreign fields, had been a beneficiary of Goshen benevolence since its establishment.

The Church's newest organization, the Westminster Guild, parallels in many ways the work of the World Service group, but it is designed to fit the interest and time limitations of women in business or the professions who are not necessarily affiliated with the Presbyterian Church. Like the societies of old, members of the Westminster Guild contribute both money and handiwork while they endeavor through study to understand the people they would help at home and abroad. The guild was founded in 1943 with a membership comprising Marian Cruikshank, Doris Earl, Anna Ehlers, Marion Houghton, Margaret Huenink, Elsie Kroll, Elizabeth Pfaffenroth, Janet Robertson, Emma Roosa, Mary Stewart and Ruth Waite. Their first box-packing team immediately was made an annual event. Since then the guild has taken on one \$10 mission claim each in Mexico and Brazil. Its interest has ranged from India to the home Church's work among colored people in Goshen, and it has shared with Miss Adele Schoonmaker and others of the older groups the responsibility of providing music and Sunday School class leadership at Olivet Chapel.

Olivet Chapel itself is a memorial to the Golden Age of Missions in the Goshen Church. There already was an African Methodist Church here when Elders Kelsey, Schoonmaker and Elliott were designated in 1896 "to ascertain the necessity & propriety" of mission work among the colored people of the community. But from its earliest days the Church had watched over and cared equally for *people of color* and those of lighter skin. So the mission proposal was merely an extension of work long prosecuted. It was two years before anything came of the 1896 project. Then Elder Kelsey and the pastor were authorized to proceed. The first chapel

communion was administered in a West Main street hall on the site of the Suresky garage February 6, 1898, with the Rev. William Brown, missionary in charge, assisting Mr. Clark and the elders. Mrs. Brown and their daughter Amarilla had been received from the Second Presbyterian Church of West Chester, Pa., only a few days earlier, and that communion was the beginning of a pastorate that still influences life in the community.

Amarilla Brown graduated from Goshen High School in 1902, not only the first of her race to earn a diploma here, but with the honor of valedictorian. She was graduated with honor also from the Jamaica Normal Class, and was last heard from on her way to the mission field of Africa. When Mrs. Brown died in 1911 the Session recalled "most thankfully that upon her willing shoulders had rested the musical service of the chapel, superintendence and teaching in the Sunday School and instruction of the industrial class". There were junior and senior sewing circles as well as the class for boys. Mr. Brown carried on until age forced his retirement on pension in 1923, two years before his death.

How well the Browns and the Session built none realized until then, when the elders, believing interest had waned, proposed to drop the work. The Olivet congregation insisted on continuance, unaided if necessary. Twice they had been tried by fire, and twice had risen stronger than before.

The first, soon after the work had started, ruined the living quarters of the Browns, as well as the chapel room. The next, spreading from the Sayer lumber yard in 1909, destroyed the white wood chapel dedicated only six years before by Mr. Brown and the Rev. Francis S. Haines. The subsequent revival materialized within a year the ample brick chapel of the present on the old site.



GUS BALTIMORE

The burned chapel had been the last Corwin construction job.

The Rev. E.A. Mitchell served Olivet during the retirement of Mr. Brown. Then for eighteen years, until his death, the Rev. Perry W. Sewell of Washingtonville gave part of his time to the chapel congregation. With the work languishing in 1941, Elder George Luft, Jr., effected a revival and, aided by Dr. McGeoch, reestablished services under the energetic direction of the Rev. T.G. Clark, with Mrs. Clark as head of the Sunday School. Although he began his Christian career under Presbyterian auspices during student days at Lincoln University, Mr. Clark's ministry until now has been as a member of A.M.E. Zion Church, including several years of organization work in Africa. One of his charges was the Bethel Church in Middletown. Since the death of Dr. McGeoch, Mr. Luft has been relieved of the Sunday School superintendency to devote more of his time to Olivet.

Missions are largely a story of women's work, although by its nature it is work in which the spiritual leaders of the church always have an interest. The Olivet mission, which for a time took the place of the Church's annual donation to denominational home missions, was, however, the work of men; or so it would seem from the record. Of course, the Session sponsored it, and Session records do not show, nor memories recall, just who or how many women have played the piano, taught Sunday School and sewing classes and otherwise supplemented the spiritual undertaking of their husbands, fathers and brothers, particularly since the death of Mrs. Brown. In the records of the trustees, however, there is a characteristic note. They voted in 1903 to "ask Mrs. George H. Penney and Miss Sarah E. Miller to raise such funds as will clear the new chapel of debt".

About that time the women of the Church were in the process of another major accomplishment. In 1902 five women's organizations reported that their members had voted unanimously to ask the elders to use grapejuice instead of wine at communion. They waited patiently for action until 1906, when another petition won the support of Elders McGeoch and Elliott, then that of the entire Session. Grapejuice at once replaced the wine.

Kindly, independent Walter Augustus Baltimore, born on Stony Ford Farm "eight or ten years before the Civil War", is Olivet Chapel's oldest member. He joined in 1898. Augustus thinks parents are not careful enough in rearing children in "these fast times". He was photographed in 1944 by Barbara Parker Smith.

Gifts to the Lord



ENERGIOUSLY to give, graciously to receive-- that always has been the way of Christians. In Goshen there have been giving and receiving on a scale uncommon in a community of its size and circumstances; and both have been between Church and village as well as between individuals and Church. As late as 1931, when the County needed a small bit of ground for enlargement of the County Building, The First Presbyterian Church benefitted, to the extent of several hundreds of dollars, by the gift of land that had come to it more than two hundred years earlier. This was the last of scores of sales to the public and to individuals.

There is no such monetary way of measuring Goshen's benefits from having First Church. The widely travelled Dr. Scofield suggested the mutual debt when, a year after his departure, he wrote: "I know of no other town the size of Goshen that possesses so majestic, imposing and inspiring an edifice for the worship of God, nor one that has so fine a setting." But Goshen never got a nicer compliment than the spontaneous remark of Dr. D. J. Burrell on his arrival for the anniversary celebration of 1895. "If my wife were here," he said, "she would not be particular about going to heaven."

By Dr. Scofield's time there had been changes in the park, enhancement of the edifice with a variety of gifts to the Lord by people who held dear the Church in the Park. Most magnificent of the offerings was the favrile glass triptych window designed by the ecclesiastical part of the Tiffany Studios to serve as background for the pulpit, a contribution by Gates W. McGarrah, himself a former member, and always an attendant on services whenever he was at his Goshen home. The window memorializes John Wallace, Mrs. McGarrah's father, for twenty-six years an elder, and her uncle, Charles Goodrich Elliott, an elder thirty-seven years. Louis Tiffany said the story of The Resurrection in the glowing colors and the exquisitely drawn figures of the three gothic panels was, in his opinion, his finest work. Connoisseurs have agreed, and to individuals without number, even those who

sit before it Sunday after Sunday, the kneeling women, the three crosses in the background and the reassuring angel before the vacant sepulchre have preached manifold sermons.

The McGarrah windows were installed in 1925. The pipe organ which six years later superseded the instrument that had served for sixty years, also was in part the gift of the McGarrahs, supplemented by a sum from W.J. Weller and smaller gifts from others.

Meanwhile, another window of Tiffany favrile had replaced in 1930 the conventional stained and leaded glass in a side panel at the front of the auditorium. Its coloring, like the hues of the chancel windows, range from the velvet white of Easter lilies



REDFIELD MEMORIAL WINDOW

through soft green foliage and mountain purple to the scarlet of poppies, with three human figures in the foreground. The theme is *Christ and the Pilgrims*, for it was the gift of Edgar P. Redfield, in memory of his parents, Mr. and Mrs. David Redfield, who all their lives were Christian Pilgrims of the Goshen Church. Mrs. Redfield (Eliza Anderson Bradner) was a direct descendant of the first pastor. Many years earlier her son had given the Church portraits she had painted of Dr. Fisk and Dr. Arnell. Several other examples of her work, both scenes and portraits, have come

to the Church since Mr. Redfield's death, along with papers and mementoes that help fill out the history of the congregation. Many of the latter preserve the results of seach made by the Crane family, Dr. John S., the Rev. Floyd A., and the latter's daughter Melissa, the wife of E.P. Redfield.

Organ and memorial windows represent the ultimate in gifts that, small or large, are treasured by the Church, and used in various ways to advance the Kingdom. Aside from the land, the first gift recorded was the bequest which is responsible for the White Sermon, preached annually on the first Sabbath in June in accordance with the will of Thomas White, probated in 1807. Mr. White, a Church of England man and a schoolmaster in Deerpark and Walkill during and after the Revolution, left a fund to be administered by the surrogate and township supervisors so as to provide \$10 a year for the Dutch Church at Maghakameck (Port Jervis), the First Congregational at Middletown, and St. James and First Presbyterian of Goshen. In return their pastors were to preach on stipulated dates on one of four topics he listed. Public officials declined to retain the responsibility Mr. White had delegated, and in 1827 Supervisor Henry B. Wisner of Walkill divided the legacy and turned over to this, and presumably to each of the other three churches, the sum of \$151. Schoolmaster White's sermon subjects were typically Anglican, but his recognition of Presbyterianism is significant in view of the former attitude of his own Church of England. Parenthetically, it may be remarked that this is the only one of the chosen churches that still observes his wish, though the fund he provided was long since exhausted.

When General Wilkin died in 1844 he left \$300 in trust to the Church to found *The Widows and Orphans Relief Society of Goshen* for the aid of Church members in good standing, "so long as this Church shall adhere to the doctrine of the Old School and support a pastor of the Old School". Old and New School have long since re-united, and many who never knew of the General or of the Church division have benefitted.

John E. Howell is believed to have been the donor of an elaborately ornamented silver communion set now no longer used.

In the Nineties bequests and donations began to come with much greater frequency, and in the early 1900s a benevolent fund was established at the instance of Mr. Haines. About 1900 Miss Fannie A. Crane left money for a Sunday School library. Various pulpit furnishings have been given in later years, and Mr. Weller defrayed the cost of re-carpeting the auditorium in 1925. The pulpit, handsomely fretted in classical patterns, was given in 1924 by Mrs. Joseph Merritt and Mrs. A.V.D. Wallace in memory of their brothers, Judge William H. and Augustus C. Cuddeback. Mrs. Merritt also gave the brass vases for chancel flowers, and one

of the flower stands was presented by the Christian Endeavor. The lectern was provided by the Ladies' Aid in memory of an ardent worker, Mrs. Angenette Robbins. Mrs. Elmer Underhill gave new offertory plates a few years ago in remembrance of her aunt, Miss Illa Hoyt. The carved communion table, a memorial to Elder Schoonmaker and his son-in-law, Thomas Mould, elder and trustee, was a gift from Mr. Schoonmaker's daughters, Mrs. Mould and Miss Adele Schoonmaker. The most recent of such gifts is the individual communion set that came to the Church on the passing of its donor, Mrs. Susan Faulkner. During her last illness, in 1936, Mrs. Faulkner found the Church lacking such a set, and arranged for one in honor of her parents, James E. and Sarah Purcell.

Also among the memorials is the decorative tablet at the rear of the auditorium, recalling the generations of Stewards affiliated with First Church. Then there are the tablet to Dr. Snodgrass provided by the Ladies' Aid, and the plaque on the outer wall given by the D.A.R. in honor of the Rev. Nathan Ker.

Forty years ago, Charles J. Everett, not a member of the Church but of a family associated with it from the beginning, made a gift to Church and community in the form of \$3,000 bequeathed "for the sole purpose of beautifying Church Park". The latest park development came about some years after his death, when his bequest was used for a stone structure combining a memorial to Goshen men who had served in the Civil War and a platform to replace the wooden bandstand that had long occupied the lower corner of the park. It also replaced the fountain and pool that for years had been the Summer habitat of alligators brought from Florida by Mayor Robert Hock, and native bullfrogs supplied by village boys at specified rates for amphibians of good size and excellent *basso-profundo* voices.

Property records, early pictures of the park and old tales, supplemented by a recently found chart, lead to the belief that the park assumed its present size and shape barely a hundred years ago. The chart, labelled *Map of Parsonage Lot*, dated Oct. 27, 1804, and signed by Nathan Ker, Joseph Denton and James Wilkin, came to light in the Coleman collection. The laying out of a *Road to Dr. Gale's* (subsequently called South Main, East Main and now Park place), and division of lots along its southerly side in preparation for sale by the Church, occasioned the making of the map. Dr. Gale lived on the Chester-Phillipsburg road, about where Howard Conklin now lives. The map shows Main street coming to a dead end at the Courthouse, which then stood a bit to the north-eastward of the present County Building. The area west and south of the Courthouse and the road to Dr. Gale's were labelled The Commons. It included the early burial ground, an acre and a half "in the shape of a coffin", the use of which was discontinued in 1810. On the commons stood the original meeting house, approxi-

mately in the line of the present Main street, and between the present Courthouse (completed in 1842) and the surrogate's.

Old stories have it that the original manse was on the site of the Gale-Westcott house replaced by the Methodist Church. Main street from there to the Square seems to have been laid out, possibly along an old path, about the time the present Courthouse was built, which was also when the Erie Railroad began to lure business westward along the street. The second meeting house of the Presbyterians, erected in 1812-13, faced on the then new road to Dr. Gale's, and the later extension of Main street passed behind it. Early fairs and cattle shows, including the first County Fair in 1818, were held in Church Park, with the cattle tied to the fence along the Gale road. And the County Seat's celebrations always have been held in the park, including a Fourth of July festival in 1855, at which 500 participants were seated at tables for generously served refreshments.

In the early Forties the Church shared its park with Farmers Hall Academy, and the school in turn shared the use of its new colonial-colonaded building with the Church, as it had shared use of the Female Academy building in the southwestern corner of the park since 1821. In that year the girls' school was absorbed by Farmers Hall and converted into a primary department. The old Female Academy building was demolished after Farmers Hall had moved into the park. Farmers Hall was torn down in 1872, after the work of the renowned institution had been suspended.

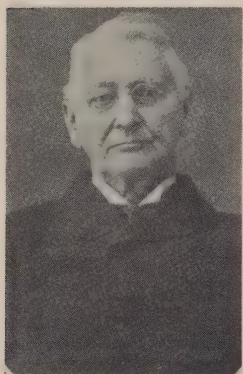
Meanwhile, the fence mentioned in the financial report of 1823 had become so decrepit in the Forties that the elders offered to help if the trustees would repair it without delay. A hedge of Osage orange replaced the pickets in the Fifties, but the park has been open ground since the 1860s, recognized even when unkempt as a place of potential beauty "in which every property holder and citizen is interested". A woman finally took matters into her own capable hands in the middle Seventies, when it seemed to have been dreadfully neglected. Mrs. M.P. Bradley, principal of the Young Ladies' Seminary on Park place, is said to have arranged an entertainment, the proceeds of which were given to the Church trustees for the planting of trees and clearing the debris left by the builders of the stone edifice.

Like other indignant citizens, Mrs. Bradley expressed herself in print. In a letter to one of the papers she deplored the neglect that overshadowed the building's magnificence. It had been erected at great cost, \$120,000, from plans prepared by Daniel T. Atwood, using blue limestone from the Orange Farm quarries near Florida, with Onondaga stone for trim. With Dr. Snodgrass on the building committee were the Rev. John A. Staats, Ellis A. Post, D.J. Steward, J.E. Howell, R.M. Vail and N.C. Sanford.

Again in 1880, there were signs of distress in the park. The

Church tower, stone to its very tip, was found unsafe. Rebuilding was required. Wells Corwin, chairman of the committee, is said to have seen that every stone was numbered as it came down so that it could be replaced exactly in its original position. The task took nearly a year, but was finished so satisfactorily, and with such minute accounting, even for the rubbish sold, that thereafter, so long as Mr. Corwin lived, there was never a question about who should head a building committee.

Lightning, which had hastened the building of a new edifice, struck the rebuilt stone spire twice in successive years, 1899 and 1900, but its foundation was true and strong, and repairs were quickly made under the Corwin supervision. When there was a new manse to be built in 1886, Wells Corwin was in charge, and the village got a new street because he proposed the sale of a couple of lots and opening what is now Weston Parkway to help finance the undertaking. D. Jackson Steward recalled then that an earlier manse, but presumably not the first, had stood about where Main and South streets now intersect.



J. WELLS CORWIN

The tower rebuilding was financed through shares sold by David Redfield--Gifts to the Lord--with assurance that it would be built "to such an height as shall be at least sufficient to contain bell and clock". The clock was important to Goshen then as now. The tower is 186 feet high. The rebuilding brought to mind an old couplet: *Poor Goshen, proud people; New Church and no steeple*. Some say the jingle originated from lack of a spire over the first meeting house. But that cannot be so. The first edifice did have a steeple. Court records about setting jail limits in 1805 mention it. For the new Church the words were changed: *Proud Goshen, rich people; Grand Church and towering steeple*. The rhymes were recalled again in 1930 when the bell, damaged during repair, was removed and recast; and yet again in 1933 when, with funds raised largely by Minisink Hook & Ladder Company, the village installed a new timepiece in the Church tower, and renewed an agreement that the Church bell strike the hours marked by the Village Clock.

The roof of the original meeting house collapsed during service one Sunday in 1808, but there was enough of the structure left to sell for \$140. The abandoned second edifice fetched \$250. It had been moved from its foundations to make way for the new stone Church. Then when that massive building was finished "an old horse, with the aid of boys pulling on ropes", moved the old frame structure at the rate of a hundred feet a day toward North

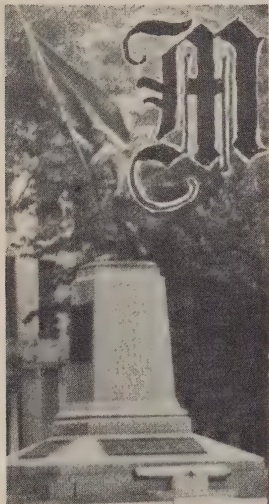
Church street. A violent snowstorm stalled the moving, so that it completely blocked the thoroughfare for a week at the Van Vliet corner, but it finally was deposited on Montgomery street, opposite the first Methodist edifice, then soon to be abandoned. It was dismantled and served for years as the carpentry shop of T.L. Kyte. But Dr. Snodgrass spoke with greater prescience than he knew when he said, at the last service in the old House of God, that it might be dismantled but would never perish. It is scattered all over Goshen today, beautiful and useful yet. Miss Laura Titus has the huge key that locked the portal. Its fine doorway, cut to fireplace proportions, graces the living room of the J.S. Coates home at 145 South street. Sunburst panelling from within the old church became under-window decorations in the house built by John L. Cummins, now the Watkins home at 111 Murray avenue. And when Goshen folk speak of the Pew House they mean the Gallagher dwelling at 180 North Church street. For the box pews of the 1813 meeting house, disengaged and reassembled, were used by Mr. Kyte as siding for that house. Once, when the paint had become worn, the late John B. Swezey scanned a panel closely and discerned his grandfather's pew number faintly showing through.

Mrs. W.H. Wyker recalled recently that the last bride married in the old edifice and the first in the new bore the same name, Susan Howell. The first was her sister, who became the wife of Gilbert Hopkins in the old building in 1870. A cousin, Susan C. Howell, married Gunning Ostrom in the new edifice in 1871.



THE PEW HOUSE

Soldiers and Civilians



EN WHO have made Goshen Presbyterian history are in many cases men who also have made history outside the Church, in County and community, and sometimes far beyond. In war they have fought for peace while the Church at home prayed for it. In peace they have carried major responsibilities in professional, commercial, educational and political pursuits, not as Presbyterians but as citizens of a community thoroughly steeped in American traditions. Their Presbyterianism may be called a happenstance of history, but none would deny that it was a happenstance which has influenced all of Goshen history to the present.

Since John Steward forged bayonets for Continental soldiers at his smithy on the Florida road and his next-door neighbor, Henry Wisner, taught Paul

Revere, as well as Orange County Patriots, to make gunpowder; since Goshen men marched to Minisink, this Church has sent sons to each war of the nation with the hope it would be the last. There are no Church honor rolls for wars before the present one. Presbyterian soldiers and sailors of those wars are listed with other Goshen men on the tablets and monuments that help to make Church Park the sentimental as well as geographical heart of the village.

Henry Wisner, Goshen's most renowned citizen, the Church's most famous member, is memorialized appropriately on a separate shaft at the southerly end of Park place. He helped to form both state and national governments while lending a hand in gaining national independence. A fact not often remembered is that the fortification and development of West Point was partly the work of Mr. Wisner and another Goshen man, General Wilkin--both officers of First Presbyterian Church. Henry Wisner was the Orange County member of the commission that laid out the fortifications originally in 1778. Then, during the threatening days of the War of 1812, General Wilkin organized here a committee prepared "to repair, strengthen and defend" the almost abandoned river post. The Wilkin committee accomplished its purpose by gaining action

in Washington. And the Point never since has been neglected.

The Phillippes of Hampton (Phillipsburg) then still active in this Church, made gunpowder in collaboration with Wisner during the Revolution, and developed West Point's cadet gray in their woolen mills after the war.

Judge William Bodle, apparently that same Elder Bodle of Goshen Presbyterian history, is mentioned as having presided over the arraignment of Claudius Smith, the Tory marauder, as his career neared the climax of the gallows--in Church Park.

The Mexican war seemed far from Goshen. But in the Chapel of St. Peter at Mare Island Navy Yard in San Francisco Bay there is a window memorial to a son of this Church. John Drake Sloat, born at Chester in 1781 and baptized by the Rev. Nathan Ker, was commodore of the United States naval forces in the Pacific which in 1846 seized the Mexican province of California, comprising the present states of California, Nevada, Arizona and Utah, and parts of Wyoming, Colorado and New Mexico.

Two others who had grown up in the congregation, Alexander, son of S.J. Wilkin, and Francis Marcoe Cummins, father of John L. Cummins, recruited Company K, Tenth U.S. Infantry, for service in Mexico. Cummins succeeded to the captaincy when Wilkin retired while the war was still in progress. Cummins was in Iowa and Wilkin in Minnesota, a civic leader of St. Paul, when the Civil War began, and each went immediately back into service. Captain Wilkin went from St. Paul as colonel, with a silver-hilted sword presented by the city, and had been brevetted brigadier when he was killed at Tupelo, Miss. His family here returned the sword to St. Paul to rest beside a bust and other mementoes of him there. Captain Cummins, hearing of the surrender of Fort Sumter on April 14, 1861, and the President's call for 75,000 volunteers on the fifteenth, had raised a company before nightfall of the sixteenth, and at three o'clock on the morning of the seventeenth, after a ride of thirty miles, presented its roster to the Governor of Iowa. It was the first completely new company raised west of the Alleghenies. When his service ended he returned to Goshen a lieutenant colonel. The 124th Regiment, the county's beloved Orange Blossoms, was in process of organization, with Dr. John H. Thompson as major and surgeon, and the Rev. T. Scott Bradner as captain and chaplain. Both were sons of old First Church. Colonel Cummins lent a hand in recruiting, went back to war with the regiment, and on the field at Gettysburgh became a colonel when Colonel A.V.H. Ellis fell. Colonel Cummins himself was wounded before the battle ended, but shortly returned to his command, only to be more severely injured during the operations by which Grant brought the war to a close. Goshen's G.A.R. Post was named for Colonel Cummins.

Goshen celebrated Appomattox, but the celebration ended in

tragedy. A cannon used in salutes burst in the churchyard and killed Corporal Carson Hincker of the Invalid Corps. The explosion likewise shattered all the Church windows and caused much other damage. The Orange Blossoms were celebrated again when Colonel T.W. Bradley gave a monument in memory of the men of the regiment from all over the county who died under its colors. The monument stands at the head of the park.

The village was little concerned with the Spanish war; but when the first World War involved America the County Seat's first church, which had always held high the standards of patriotism, had many young men in the armed services. A list, probably incomplete but made up from Church and town service rolls of the time, includes Forrest P. Ivory, John Luft, Louis C. Merritt, Henry B. Merritt, the late Harry A. Morgan, Ralph L. Pembleton, Donald G. Parker, George N. Remer, Lester, Vance and Earl Roosa, Henry E. and Charles C. Coleman, William F. Ehlers, Roland A. Earl, Joseph W. Gott 3rd, the late Henry H. Hansen, John N. Hansen, Jr., Charles Hellman, Dr. Burke C. Hamilton, I. Harold Houston, Charles F. Radzinsky, Walter B. Strong, Carlton I. Smith, Jay D. Terwilliger, Everett M. Vincent, the late Earl VanDemark, Charles P. Van Gelder, A.V.D. Wallace, Jr., A.C. Wallace and John N. Wells.

In the current conflict the Church's list of Christian soldiers includes not only men but two women, Adelaide E. Long and Amy Hulse, both Army nurses. Two men on the roll, Fred Baldwin and Roy Shaver, came into membership by confession of faith since they entered military service. The latter came in by the unusual method of a written statement when it appeared that he could not come home for examination by the Session.

In peace the work of Goshen Presbyterians has been equally worthy but less easily defined. Benjamin Tusten was surrogate and a physician with the spirit of the pioneer and soldier. Reuben Hopkins was a state senator and county clerk, while doing a difficult turn as Church treasurer. Dr. Arnell was president of both County and State Medical Societies when he was working hardest as a churchman. General Wilkin and his son, Samuel J., were in the Legislature and Congress. Timothy Crowell and William Mead exercised America's vaunted freedom of the press and at the same time served First Church. Numbers of Church members and officials have held posts also in public service, but there is no record to equal T.D. Schoonmaker's fifty-three years as clerk of the surrogate's court.

J.W. Corwin, C.G. Elliott, J.W. Gott, John B. Swezey, Dr. Parker, E.A. Hopkins, and presently Charles C. Coleman, have been as distinguished among volunteer firemen as among Churchmen. Mr. Hopkins was a fireman more than fifty years, an officer much of the time. Mr. Swezey was long president of Dikeman Hose, a company named for another eminent Presbyterian, Edwin J. Dikeman, Sr.

Mr. Corwin, with a hand in all progressive undertakings, held the longest record as fire company member. Mr. Elliott, a bank president and long associated with the county clerk's office, was Chief Engineer of the Goshen Fire Department thirty-five years. It was his membership in the Cataract Engine & Hose Company that drew so many men of the Presbyterian Church to that organization. At the Elliott home during all those years a nightly occurrence was the laying out of rubber coat and boots in anticipation of alarms.



CHARLES G. ELLIOTT

But Mr. Elliott and Mr. Corwin also were musicians. The Summer weekly concerts, a Church Park attraction at least seventy years, possibly longer, at the time of discontinuance in 1943, originated with the Independent Cornet Band organized by Wells Corwin and others in 1856. During most of those years the band leaders were Presbyterians: Mr. Corwin, Mr. Elliott and finally E.L. Roys.

Even now, as of old, officers of the Presbyterian Church are prominent in the three village banks, with Harry B. Smith president of one. Elder John Luft is mayor, and the 120-year old Hopkins hardware store, one of the oldest surviving businesses in the region, is now, as it has been almost continuously, the secular interest of a Presbyterian Church officer.

Ever since Nathan Ker and the men of his congregation took the lead in establishing Farmers Hall, Church members have been associated with educational enterprises, public and private. Dr. Fisk and Dr. Arnell headed the proprietors of the Female Academy before it was consolidated with Farmers Hall. Dr. McCartee was one of the academy trustees who selected a site in the park for the new building. Elder Hooker of the present, like Elder Webb of a century ago, is principal of the academic school, now Goshen Central, housed, incidentally, in a structure whose size and magnificence would astound the old teacher. Elder Houston is president of the Board of Education, and several of his colleagues are likewise Presbyterians.

And long ago Henry Wisner helped a young scholar along the road to world recognition. When Noah Webster left his teaching job here in Goshen to promote publication of his famous *Blue Back Speller* which preceded the Dictionary. Henry Wisner of the academy board gave him a recommendation to the Governor of New Jersey. Mr. Wisner wrote that Mr. Webster had taught here "much

to the satisfaction of his employer;" that he was now "doing some business in a literary way which will, in the opinion of good judges, be of great service to posterity". In short, Mr. Wisner considered young Mr. Webster worthy of the Governor's notice should Mr. Webster need patronage. It may have been the lift that gave generations of American school children the Webster speller, and the world a great dictionary.

Mr. Wisner's recommendation of Noah Webster has no connection with the Presbyterian Church, except that everything that has transpired in and about Goshen for the last 225 years bears some relation to this Tower of the Lord that has shed the light of Christianity not only over Goshen but cast its beams into many far places--even in places where *Goshen* means only the biblical land for which this Goshen was named.



SERVICE ROLL--WORLD WAR II

Neils Anderson, Clifford Ashman, Russell Ashman, Burke Baldwin, Fred Baldwin, Glenn Frederick S. Barnes, C. Lynn Borland, Russell Burnett, Robert Christensen, Nial S. Clauson, Donald Decker, Harold L. Decker, Edwin J. Dikeman, Jr., Roswell C. Dikeman, Wallace C. Douglas, Lenthiel Downs, Robert Ford, Cuthbert F. Gillespie, Oscar Gustafson, Roy Gorish, Joseph W. Gott 4th, Edgar Hansen, Waldemar Hawkins, Jr., Irving Howell, Amy F. Hulse, Joseph Hyatt, Gordon Ingalls, Kenneth Jones, Robert Jones, Robert Johnson 3rd, Charles Keller, Jr., Herman Langbein, Jr., Adelaide E. Long, Douglas V. Long, Robert Long, Sydney C. Long, Charles McNeiece, James H. McNeiece, Albert Miller, Clarence Olsen, Gordon Parker, Raymond E. Parris, Waverly Parris, Philip A. Pines, Herbert Roe, George Robinson, Philip A. Rorty, Jr., Robert Sarine, Merel Scheidell, John A. Schmueck, Francis Schwarz, Raymond Schwarz, Roy Shaver, Edwin S. Smith, T. Joseph Sullivan, C. Lawrence Swezey, Stanley Tice, Dr. C.H. Thompson, Robert Vint, Jr., Jack Walsh, Robert Walker, Arthur Warren, Beverly and Richard Yerg.

Appendix



THE CRADLE ROLL

As it Stood April 7, 1945

Betty Beatrice Boley, Anne Lee Boley, Douglas Byron Cortright, Jane Marie Cox, Earl Cranson Cudney, Connie Ann Ford, John Ford Geckler, Mildred Lois Gray, Wayne Reynolds Hawkins, Lance Roland Hill, Ronald Wilson Howell, Karen Gail Johnson, Henry Allerton Kipp, Dorothy Kipp Kropp, Kenneth Frederick Mabee, Mary Carol Marshall, Henry Cuddeback Merritt, Joseph David Merritt, Kathleen Miller, Joan Frances Mullenix, George Dennison Warren, Gloria Jean Warren, Harvey Charles Schoonmaker.

Four generations of a family long associated with the First Presbyterian Church have slept in this cradle. It has been handed down from the family of Isaac Van Duzer to Percy Van Duzer Gott, a son of Joseph W. Gott 2nd.

APPRECIATION

Just as many people long ago contributed toward establishment of this Church of *ye Presbyterian Perswasion*, so have many collaborated in the assembling of data and pictures for the history of its first 225 years. Everyone who could contribute in any way to the making of a complete and interesting history proved eager to help. The preparation of the book indeed has seemed a community rather than a Church project. The individuals to whom the Church and author are indebted are therefore legion. The aid of each is recorded and appreciated; but the extraordinary expenditure of time and effort by several must be acknowledged here.

Indexing and proof-reading were entirely the work of Charles C. Coleman. Only through the tireless efforts of Miss Ethel B. Gage of Middletown was it possible to present the extract of names from the Session record. Miss Elizabeth Sharts has been generous with results of past research and also with time expended in search for data especially for this volume. Mrs. E.A. Hopkins of the editorial committee has been most active. So have the committee chairmen, Miss Adele Schoonmaker and J.W. Gott 3rd. William Todt has lent his photographic skill in copying daguerreotypes and other material. Mrs. Alice Seward Brodie, Mrs. Marjorie V.D. Van Dunk and A.V.D. Wallace gave the book the benefit of their skills. Others have lent priceless photographs and records.

The chief original sources have been the Church records, The Coleman archives, scrapbooks lent by Howard Dayton and Miss Mary Millspaugh, the Redfield papers and scrapbooks in possession of the Church and the Goshen Library and Historical Society; also files of the *Goshen Independent Republican* and the *Middletown Times Herald*. The following published works have been consulted: *First Presbyterian Church of Goshen*, Clark; *Early Records*, Coleman; *History of Goshen*, Sharts; *History of Hudson Presbytery*, Harlow; *History of Orange County*, Ruttenber & Clark; *Brief History of the Presbyterians*, Loetscher; *The Presbyterians*, Sweet; *Messengers upon the Mountain*, Swaim; *Early History of the First Presbyterian Church of New York*, Miller; *Paul Revere*, Forbes, and *The Assembly's Digest*.

PEWS SOLD IN THE NEW CHURCH (1812) 1

<i>Purchasers</i>	<i>No</i>	<i>Price</i>	<i>Purchasers</i>	<i>No</i>	<i>Price</i>
David R. Arnell	69	\$ 60	John Moffat	82	\$ 70
Daniel Bailey	14	80	Philip Miller	10	60
Amzi L. Ball	6	60	Gabriel Phillips	112	80
John Barker	111	60	Do Do	110	66
William Barker	8	60	George Phillips	19	105
Jonathan Bennett	5	60	Do Do	92	60
Robert Boak	47	60	Moses Phillips Jr.	104	130
William Bodle	64	60	Do Do	102	71
Thomas Borland	108	69	William Phillips	96	115
Benjamin Bradner	71	62	Do Do	94	65
Joshua Brown	16	80	Daniel Reeve	25	62
James Carpenter	85	140	Benjamin Robinson	26	62
James W. Carpenter	13	71	Phineas Rumsey	116	65
Daniel Carpenter	28	62	Daniel Seward	114	75
Solomon Carpenter	46	60	Stephen Smith	99	63
Daniel Case	98	66	Gabriel Steward	83	78
David Case	11	65	Benjamin Strong	77	67
Timothy Clizby	3	60	Benjamin Strong	15	85
Benjamin Coleman	91	60	Jonathan Swezy	106	70
Joshua Conkling	57	60	John Taylor	105	60
Nathaniel Conkling	30	60	Thomas Thompson	60	61
Nath. Conkling Jr.	52	60	William Thompson	67	62
John Denton (E.D.)	103	50	Thomas Thorne	51	62
Joseph Denton	101	62	Abraham Vail	9	66
Henry W. Denton	76	80	Samuel Vail	50	60
John Duer	65	62	Annanias Valentine	51	60
Asa Dunning	24	70	John Wallace	53	65
William Elliott	78	60	Abel B. Watkins	107	60
William Elmer	55	60	Joshua Wells	18	80
Edward Ely	12	65	Joshua Wells	59	59
James Everett	45	60	David M. Westcott	20	100
Benjamin Gale	90	62	David M. Westcott	22	75
James Gale	84	69	Joseph Wickham	81	62
John Gale	23	67	James W. Wilkin	17	87
Moses Gale	86	115	Benjamin Wood	29	60
Thomas Gale	110	66	James Wood	120	75
David Hawkins (deed)	58	61	John T. Wood	44	66
Moses Hawkins	93	60	Joseph Wood	21	100
Aaron Hetfield	96	60	Joseph Wood	75	81
Reuben Hopkins	73	61	Timothy Wood	49	60
Reuben Hopkins	63	76	Scudder Newman)		
Gilbert Horton	97	60	John Budd Jr.)	89	50
William Horton	27	61			
John G. Hurtin	62	60			
George Jackson	88	61	<i>Gallery</i>		
Stephen Jackson	67	62	John Crane	1	40
Jeremiah Jessup	80	60	Timothy Dunning	40	51
Michael A. Jones	43	60	George Moore	5	42
Josiah Kitchel	7	61	William Stephens	44	40
John Knapp	56	60	David Swezy	2	40
James Lewis	109	60	George Whitman	3	40
			Jesse Wood	43	40

*An Estimate of Monies Expended in Building the New Presbyterian Church in Goshen, as accurately as it can be ascertained---
14th October, 1814:*

Ball & Clizbe's accounts for carpentry work.....	\$2027.70
Timothy Clizbe's do do do	1739.07
M. & J. Woodruff account for masonry work	261.00
M. & J. Woodruff contract for finishing	525.00
Robert Boaks for timber	15.26
James W. Carpenter for materials	45.58
Nathaniel Conkling Jr. materials	25.00
Solomon Carpenter for timber and poles	109.55
David Case for stone	7.25
Joseph Denton for sand	21.00
John Gale for timber	25.44
Thomas Gale for timber	27.44
Benjamin Gale for timber	72.06
John G. Hurtin for timber	48.55
George Jackson for lime, etc.	82.57
John Moffat carting lime	3.46
Moses Phillips Jr. for materials	1873.39
George Phillips for materials	309.30
Benjamin Strong for timber	60.09
Daniel Seward for drawing sand	14.63
Stephen Smith for timber	12.78
Annarnias Valentine	30.62
Joseph Wood Jr. carting and smith work	129.65
James Wood for timber	46.13
Timothy Wood for timber and carting	28.12
John Crame carting	4.00
Jesse Wood for timber	167.44
William Coleman painting and glazing	123.50
Joshua Goldsmith for timber	52.96
Daniel Tucker boarding and carting	53.00
Owen & Gillespie for lime	129.69
Buckbee & Roy for tinwork	39.00
William Myers labor	8.00
Belknap & Co. plaster	9.00
G. Gardner & Son Rhode, Island lime	14.25
Belknap & Co. plaster	6.21
R. & W. Smith nails (4 bills)	25.25
William Rue carting boards	4.75
Caleb Smith carting	5.50
Dumont & Davis glass and paints	339.19
Roger Parmele & Co. nails	166.37
Freegift Tuthill sundries	21.50
Abraham Tracy boards	52.25
Colvin B. Ludlum carting	3.00
Freegift Tuthill materials	15.25
R. & W. Smith nails (3 bills)	8.53
H. W. Denton for timber	15.30

BUILDING COSTS IN 1814

3

W. & G. Post for glass	\$ 43.37
Benjamin Case for Rhode Island lime	8.00
William Lidway (Sidway?) (Tedway?) labor	30.28
James W. Carpenter materials	55.46
Daniel Sloan smith work	23.75
Gabriel Steward scaffold poles	10.00
Moses Phillips Jr. boards	8.75
Michael Jackson timber	2.19
Thomas Soden labor	10.00
Two Black Women cleaning house	4.69
Frederick Bunnell digging foundation	16.00
Jacob D. Smith timber	51.00
Henry Smiley carting	8.44
Caleb Smith carting	3.00
Jonathan Owen carting	7.00
Joshua Roe carting	4.00
John Seward for iron	116.71
Andrew Noble carting	3.00
William Moss labor	23.00
Archibald Smith labor	3.50
James Egbert labor	5.62
Isaac Beckwith labor	5.00
William Van Tassel blacksmith work	3.87
William Meyers labor	8.00
Daniel Tucker carting	7.00
Moses Smith carting	2.00
Michael Jackson timber	3.23
Joshua Wells Jr. plank	4.87
Roe & Phillips oil	39.19
Thomas Phillips Jr. paints and painting	492.00
J.G. Pierson & Brothers nails, brads etc	62.50
John Wallace hinges and screws	94.25
John Wallace lath	1.50
Luke Wallace digging well	1.37
McAulay and others beach sand	2.87
R. H. Seely carting	2.00
5,000 brads	4.19
Samuel Gardner for hair	7.50
William Culver rope	6.00
5 casks Rhode Island lime	13.00
Disc. & exp. on money procured at banks	155.00
One lock	5.50
Hurtin & Evans materials	33.72
Freight and cartage, nails and glass	2.37
R. & William Smith for iron	3.09
Ketcham, Beyea, King & Clark boards	123.00
Robert Mount for brass ball	40.00
Thomas Smith fane (vane)	32.25
Daniel Sloan blacksmith work	5.50
Edward N. James casts	10.54
Samuel Moffat 5,000 shingles	20.00
Carting shingles, ball and fane	2.50

BUILDING COSTS IN 1814

Abraham Dater	Iron spire and expenses	20.00
Samuel Moffat	4,000 shingles and carting	19.00
Joseph Ogden	1,000 Shingles	13.00
M. Phillips Jr.,	Siding	10.00
Phillips & Farrington	paints,oil,painting	82.00
Nath. Conklin	timber	10.00
Sundries DMW & Co.	acc'ts	40.36
Geo.Griffin	Year's int. \$3,000	210.00

Accounts Unsettled

Thomas Waters	35.00
David Conklin	30.00
Joseph and William Stephens	80.00
Moses Smith	20.00
John Gregg	600.00
Phillips & Farrington	40.00

Total

\$11,645.51

Whole amount of pews sold

633.00*To be provided for*

\$ 3,012.51

RULING ELDERS

No records of the Church exist prior to the meeting of June 15, 1794, which is the first entry in a surviving book marked *Volume 1, Minutes of the Session of the First Presbyterian Church in Goshen*. The report of that meeting began with the notation: *Present, Rev. Nathan Ker, Minister; Samuel Carpenter, William Bodle, Reuben Hopkins and Jonathan Sweezy, Elders. Absent, John Smith and Peter Gale*. The record is continuous from this time, except that it is, in some instances, uncertain whether the end of service meant death, change of residence or retirement. Ordination to Eldership is for life, but an Elder may retire from the Session. A list of all the Elders and Clerks of Session who have served since follows:

	Ordained	End of Service	Died
Samuel Carpenter	----	1799	1799
William Bodle	----	1837	----
Reuben Hopkins	----	1817 Removal	----
Jonathan Sweezy	----	1812	----
John Smith	----	1800	1800
Peter Gale	----	1801	----
Benjamin Gale	1803	1812	----
Asa Steward	1803	1817 Removal	
Daniel Bailey	1803	1841	1841
David R. Arnell	1813	1826	1826
Ananias Valentine	1816	1825	1825
Benjamin Strong	1816	1826	1826
William Phillips	1816	1839 Removal	
Timothy B. Crowell	1822	1828 Removal	
Thomas W. Bradner	1822	1844	----
James W. Wilkin	1826	1845	1845
George Phillips	1826	1839 Removal	
Luther Harris	1830	1858	1858
Hannibal M. Hopkins	1830	1872	1872
Daniel Wells	1830	1836 Removal	
Abraham Purdy	1837	1853	1853
Benjamin C. Smith	1837	1864	1864
James G. Thompson	1837	1865 Removal	
Nathaniel Webb	1837	1855	1855
John Wilson	1853	1857	----
Gabriel P. Reeve M.D.	1853	1858 Removal	
Adam G. Crans	1853	1890	1890
Samuel J. Wilkin	1858	1866	1866
John S. Crane M.D.	1858	1875	1875
John Valentine	1858	1920	1920
Adam H. Sinsabaugh	1869	1882	1882
Daniel Carpenter	1869	1910	1910
George H. Crans	1875	1881	1881
Charles G. Elliott	1875	1912	1912

	<i>Ordained</i>	<i>End of Service</i>	<i>Died</i>
James Gabbey	1875	1885	1885
H.H. Robinson M.D.	1875	1916	1916
Nathaniel J. Kelsey	1884	1925	1925
Theodore D. Schoonmaker	1884	1925	1925
Horace D. Thompson	1884	1910	1910
John Wallace	1891	1917	1917
Edward A. Hopkins	1891	1941	1941
Ralph L. McGeoch M.D.	1906	1944	1944
Edwin G. Parker D.D.S.	1906	1934 Retired	1940
Asher Johnson	1911	1913	1913
William H. Strong	1911	1928	1928
Edwin R. Varcoe D.D.S.	1911	1931	1931
Alvin W. Tygert	1911	1930	1930
Z.L. Wilcox	1914	1917 Removal	
John Luft	1917		
George Luft Jr.	1917*		
Nathaniel Tuthill	1915	1932	1932
Walter S. Howell	1911	1926	1926
Thomas Mould	1923	1928	1928
Aaron V.D. Wallace	1925	1932 Resigned	1943
Gabriel H. Bennet	1927	1934 Resigned	1935
I. Harold Houston	1929		
Howard Seely	1929		
J. Leslie Ryerson	1932*		
Charles C. Coleman	1932		
Charles J. Hooker	1934		
Clifford Kelsey	1934*		
A. Van Duzer Wallace Jr.	1937*		
Benjamin B. Strong	1938*		
Augustus C. Wallace	1940		
Henry W. Hopkins	1942		
C. Deane Sinclair	1942*		
Clifford Tuthill	1942		
Henry Smith	1943		
Merel Scheidell	1944		

*Not serving on the Session at present

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CLERKS OF THE SESSION*

Timothy B. Crowell	1827-28	Thomas W. Bradner	1828-34
Hannibal M. Hopkins	1835-69	John Valentine	1869-1902
Charles G. Elliott	1902-08	Edward A. Hopkins	1908-41
A. V. D. Wallace Jr.	1942-42	Charles J. Hooker	1942

*Prior to 1827 there were *pro tem* appointments of clerks, but the Pastor usually entered the records in the Minute Book.

TRUSTEES OF THE CHURCH

	<i>Elected</i>	<i>Retired</i>	<i>Died</i>
Henry Wisner	----	1787	1789-90
Moses Phillips	----	1787	1790
Joseph Wood	----	1788	1791-1819
Dr. Sweezy	----	1788	
Reuben Hopkins	----	1787	1787-91
Samuel Moffat	----	1788	1788-1806
Peter Gale	----	1789	
James Carpenter	----	1789	
Benjamin Jackson	----	1789	
William Bodle	1787	1801	
Joshua Brown	1787	1797	
William Thompson	1788	1791	
Colville Bradner	1788	1791	
Benjamin Tusten Sr.	1789	1791	
Dr. John Gale	1789	1792	
David M. Westcott	1790	1799	1805-20
Benjamin Conkling	1791	1799	
John Steward	1791	1808	
Thomas Borland	1792	1799	1801-10
James W. Wilkin	1792	1821	1822-25
Jonathan Sayer	1797	1801	
Solomon Smith	1799	1802	
Joseph Denton	1799	1805	
Nathaniel Conkling	1800	1806	
David Case	1801	1822	
Benjamin Gale	1802	1811	
Joshua Conkling	1806	1821	1822-25
Benjamin Strong	1806	1821	1823-29
George Phelps	1810	1822	
Daniel Carpenter	1811	1823	
William Phillips	1813	1835	
William Horton	1819	1822	
Stephen Jackson	1820	1825	
James Strong	1821	1830	
John B. Booth	1821	1827	1846-51
Thomas W. Bradner	1821	1827	1828-37
Joseph Wood	1822	1825	
Timothy B. Crowell	1825	1828	
John Wilson	1825	1843	
James Gale	1825	1828	
Egbert Jansen	1825	1835	
Walter B. Strong	1827	1833	1842-45
Henry Seward	1827	1834	
J. C. Reeve	1828	1849	
John S. Crane M.D.	1829	1850	
Usher H. Case	1830	1833	
Daniel Case	1833	1842	
S. J. Wilkin	1833	1836	1842-51
G.W. Howell	1834	1842	

	<i>Elected</i>	<i>Retired</i>	<i>Died</i>
Phineas Rumsey	1835	1844	
Hezekiah H. Strong	1835	1844	
Abram Purdy	1836	1842	
Jerome Wells M.D.	1837	1840	
Stephen Smith	1840	1882	
Jerome Johnson	1842	1846	
George M. Grier	1843	1879	
William Jackson	1844	1850	
James S. Horton	1844	1849	
James S. Tuthill	1845	1851	
G. H. Crans	1849	1873	
Josephus Terbell	1849	1850	
John J. Heard	1850	1867	
A. H. Sinsabaugh	1850	1880	
Aaron Van Duzer	1850	1867	
Stephen H. Strong	1851	1853	
Benjamin B. Strong	1851	1866	
George M. Sayer	1851	1878	
J. C. Wallace	1853	1878	
J. S. Hopkins	1866	1878	
Alfred Wells	1867	1874	
John Wallace	1867	1883	
John E. Howell	1873	1876	
Garret Thew	1874	1880	
Bradner Coleman	1876	1879	
J. W. Corwin	1878	1906	1906
Nathaniel J. Kelsey	1878	1905	1905
Nathaniel Tuthill	1878	1896	1932
B. R. Champion	1879	1893	1893
Roswell C. Coleman	1879	1891	
N. C. Sanford	1880	1885	1885
C. E. Millspaugh	1880	1908	1908
Horace D. Thompson	1882	1888	
B. F. Edsall	1883	1895	
N. H. Sanford	1885	1892	
<i>(Son of N.C.)</i>			
Joseph W. Gott	1888	1934	1935
Dudley Murray	1891	1898	1898
H. B. Knight	1892	1917	1917
T. D. Schoonmaker	1893	1894	
R. H. Wood	1894	1900	
Joseph Merritt	1895		
A.V.D. Wallace	1896	1925	1943
Thomas Mould	1900	1928	1928
John L. Cummins	1900	1926	1926
E.R. Varcoe D.D.S.	1906	1931	1931
E.G. Parker D.D.S.	1907	1940	1940
John B. Swezey	1908	1930	1930
William Hughes	1911	1925	1930
Hiram H. Smith	1911		
Harry B. Smith	1917		
C.H. Thompson D.D.S.	1923		
J. Floyd Halstead	1923	1939	1939

	<i>Elected</i>	<i>Retired</i>		<i>Died</i>
J. Marshall Swezey	1925	1943	Resigned	
I. Harold Houston	1925	1929	Resigned	
Philip Rorty	1925	1941		1941
Fred S. Dayton	1929			
Joseph W. Gott 3rd	1934			
Carlton I. Smith	1939			
Henry B. Merritt	1941	1944	Resigned	
Harry H. Smith	1943			
Thomas Barron	1944			

TREASURERS OF THE CHURCH

Daniel Everett	1772	1777
Benjamin Gale	1777	1786
Calvin Gale, <i>Executor</i>	1786	1787
Reuben Hopkins	1787	1792
David M. Westcott	1792	1795
James Carpenter	1795	1817
James W. Wilkin	1817	1838
John S. Crane M.D.	1838	1850
John C. Wallace	1850	1860
Henry Merriam	1860	1871
David Redfield	1871	1885
J.M.H. Coleman	1885	1887
C.E. Millspaugh	1887	1908
H.B. Knight	1908	1917
Harry B. Smith	1917	1933
Henry B. Merritt	1933	1941
Merel Scheidell	1941	1944
J.W. Gott 3rd	1944	
Anna P. Ehlers Ass't	1942	

10 NAMES FROM THE SESSION RECORDS

NAMES appearing in the Session records of the First Presbyterian Church of Goshen in addition to, and at variance with, those in Early Records of Goshen Presbyterian Church, 1767-1885, by Charles C. Coleman, published at Goshen by The Democrat Printing Company, 1934:

June 15, 1794. Elders: Samuel Carpenter, William Bodle, Reuben Hopkins, Jonathan Swezy, John Smith, Peter Gale.

June 5, 1795. William Thompson, Esq., member.

June 10, 1795. Mrs. Sarah Wickham, wife of William Wickham, Esq.; Mrs. Mary Thompson, wife of William Thompson, Esq.

Oct. 6, 1795. Sarah Arnot, a member of this Church, Samuel Weed, a young man; Mrs. Mary Denton, wife of John Denton; Jane Bartholf, unbaptized person.

May 27, 1796. Mrs. Lucretia Wood, wife of Alexander Wood, dismissed to join Presbyterian Church at Newburgh; Mrs. Abigail Carpenter, wife of John Carpenter, dismissed to join Presbyterian Church at Troy.

June 4, 1796. Mrs. Sarah Arnot, wife of Peter Arnot; Mrs. Amy Fairchild, wife of Samuel Fairchild, admitted from Hannover, N. J. Widow Hannah Smith received for communion; Samuel Tooker returned and readmitted after an absence of some years. Josiah Vail, "for several years a member and ruling Elder of this Church, had to move away...Dismissed but had returned again" and admitted as an occasional communicant. Mrs. Mary Ketcham produced a certificate, signed by Nathan Woodhull, Pastor, declaring her good standing in the Presbyterian Church at New Town on Long Island, and a dismission received. Mrs. Frances Monnell, wife of William Monnell, produced a certificate of good standing and dismission from the Presbyterian Church at Blooming Grove, signed by Benoni Bradner, Pastor, and received.

Oct. 8, 1796. Joseph Doolittle and Abigail, his wife, presented a certificate from Church at Yorktown in Westchester County. John Jarvis admitted.

May 30, 1797. Mrs. Kesiah Westcott, wife of David M. Westcott, admitted.

July 30, 1797. Mrs. Elizabeth McCarthy requested dismission to join Presbyterian Church at Jamestown. Granted.

April 30, 1798. William Ross, Elder from Presbyterian Church at Rockway, N. J., appeared and requested that evidence of Jehiel and Joanna Ross, members of this Church, be taken in connection with a case in Rockway Church.

June 28, 1798. William Stubbs cited to explain dispute with Thomas Knight at Coll. Phillips's last April. Attended vendue at Mrs. L'Hommedieu's last March. William Townsend visited John Denton last Christmas and stopped at Mrs. Knapp's. At another time attended Mr. Owens's singing school.

Oct. 13, 1798. Mary Bodle, daughter of William Bodle, and Tamer, Negro servant girl belonging to widow of Samuel Watkins, admitted. Tamer baptized first.

Dec. 9, 1798. Richard Carpenter and Abigail, wife, requested dismission to join Church at Canandaigua. Letitia Crance, wife of Wilhelmus Crance, requested dismission to join the Presbyterian in New York.

May 5, 1799. John Gale requested a certificate of standing

NAMES FROM THE SESSION RECORDS 11

as he expected soon to go to the West Indies and be absent for a considerable time.

Oct. 5, 1799. Mathew Adams presented a certificate from the Rev. John Joline, Pastor of the Church at Florida, asking to be received as an occasional communicant. William Rockwell appeared for baptism and was admitted.

June 21, 1800. Esther Munson, wife of Jacob Munson, a member of the Church in Morris Town, received as an occasional communicant; also Gilbert Roberts and his wife, Elizabeth, late members of the Church at Hope Well.

Oct. 2, 1800. Timothy Hopkins admitted as an occasional communicant.

June 20, 1801. Mrs. Burnet, widow of Daniel Burnet, produced a recommendation from the Church at Florida and was received.

Aug. 22, 1803. Solomon Smith stated it would not be in his power to attend the Session soon, but although he lived in Pennsylvania he thought it possible he would be able to appear prior to the administration of the Lord's Supper next Fall.

Oct 8, 1803. Elders elected: Benjamin Gale, Asa Steward and Daniel Bailey. All the Deacons of this Church being also dead, William Bodle, Jonathan Swezy and Asa Steward were elected.

May 26, 1804. Noah Carpenter produced a certificate from the Church of New Ark, declaring his good standing.

Sept. 29, 1809. Hannah Steward, wife of Judge John Steward, admitted.

Sept. 30, 1809. David Wells received. Letter presented from the Church of Blooming Grove signed by Rev. Noah Crane, stating that Deborah Goldsmith, wife of Joshua, was in good standing and at her request she was dismissed to the Church of Goshen. Hannah Corwin, wife of Daniel, dismissed to Church at Middletown.

June 9, 1810. Elisabeth Phillips, wife of Dr. G.N. Phillips, received.

June 10, 1810. Letter from Church of Stanwich, Town of West Greenwich, Fairfield County, Conn., signed by Rev. Platt Buffet, stated James Classon and wife were members in good standing and had been dismissed at their request to the Church of Goshen. Hanna Owen, about to remove to the western part of the State; Mary Sayre, wife of Jonathan, having removed to Bethlehem, and John Gale Jr., having removed to New York, requested dismissions which were granted.

July 5, 1810. Committee to visit Miriam Moore, wife of David Moore, Town of Wallkill.

Oct. 9, 1813. Dr. David Arnell, received on dismissal from Scotchtown and this day chosen Elder, took his seat in Session.

May 1, 1815. Amy Morgan, widow Consider Morgan, received.

May 6, 1815. Mrs. Esther Fisk, wife of Rev. Ezra Fisk, member Presbyterian Church of Bethany, Ga.; Deborah Stebbins, member of the Congregational Church, Springfield, Mass., and William Seymour, free black man of the Methodist Church, requested to commune with this Church.

July 31, 1815. Juda Whitman, wife of Joshua, received.

Aug. 5, 1815. Mrs. Tabitha Wade, wife of Benjamin, produced certificate from Rutgers St. Church in N. Y. and was received.

May 6, 1816. Miss Agnes Hopkins presented satisfactory testimony of her good standing in the Congregational Church of Mid-

12 NAMES FROM THE SESSION RECORDS

dlebury, Vt., and requested to be admitted as an occasional communicant. Voted to receive her. Asa Steward, ill health and distance long prevented attendance on Session.

Jul 18, 1816. New Elders: Ananias Valentine, Benjamin Strong and William Phillips.

August 10, 1816. Jane Ball, wife of Amzi J. Ball, produced a certificate of dismission and recommendation from the Church in Bloomfield, N.J., and was received.

November 10, 1816. Chilion Stephens received.

March 29, 1817. Mary, widow of Benjamin Robinson, dismissed to unite with the Church at Huntington, L.I. Also Susannah, wife of Jonathan Fisk, dismissed to unite with Church at Mount Zion, Ga. Elder Daniel Bailey, his wife Mary, and servant Jane, dismissed to Church at Jamaica, L.I.

April 28, 1817. Letitia Hill dismissed to Church in Wall Street, New York. Rainsford Ferris and wife, Lydia, dismissed to Church in Stanwich, Conn.

May 3, 1817. Sally Mather, wife of Raymond, received on certificate from Reformed Church at Warwick.

July 7, 1817. Anna Roberts, formerly Anna Fisk, wife of George T. Roberts, dismissed to Church in Geneva, N.Y.

November 3, 1817. Reuben Hopkins and Asa Steward no longer to be marked absent from Session. Hopkins residing out of the State and Steward ill. (Steward died early in 1818).

November 8, 1817. Dismissions of Elder Daniel Bailey, wife Mary, and servant Jane, to Church in Jamaica, returned with request for reinstatement here.

March 2, 1818. Letter from Abel Woodhull, stating that he was received in this Church in 1787, and had now removed from bounds into Caledonia. Has lived some years in Deerpark. James Sawyer and wife Catherine dismissed to Reformed Church in Minisink.

April 5, 1818. James Green dismissed to Newburgh Church.

June 1, 1818. Elder Reuben Hopkins, wife Hannah and Polly (Mary) "who are about to settle in Kentucky," dismissed. Lois Salmon has moved from bounds of Congregation.

July 6, 1818. Certificate of Mary Robinson, dismissed to Church at Huntington, L.I., March 31, 1817, returned.

August 1, 1818. Sarah, wife of Jeremiah Drake, presented certificate from Church at Chester, N.J., "though she has been many years from that place."

End of Vol. 1, Session Minutes.

September 7, 1818. Maria Corey, dau. Lemuel Corey.

October 31, 1818. Benjamin Corey, Susannah Horton, Widow Mary Smith, Carissa Otis, Hester Smith and Nancy Smith, dismissed to Deerpark Presbyterian Church; Archibald Bogue to join the Cedar Street Church in New York.

January 4, 1819. Gilbert Crawford dismissed to Church of Christ at Ulysses, N.Y. Ferdinand Biley received from Middletown.

July 31, 1819. Adelaide Hull, wife of Samuel, from the Dutch Church at Minisink; Ellen Joline from Princeton.

October 12, 1819. Delinda Hopkins requested dismissal to join the Presbyterian Church in Augusta, Ga. Maria Smith.

May 1, 1820. Noah Carpenter requested dismission to join the Wall Street Church in New York.

NAMES FROM THE SESSION RECORDS 13

May 6, 1820. Certificate of dismissal from Brick Church in New York for Mrs. Hannah Gardner, now Hannah Smith, wife of Stephen.

July 22, 1820. Jane Harris, *aet.* 9, Olive Ostrander, *aet.* 12, admitted under watch and care.

August 4, 1820. Lewis and Abigail Holly presented certificate from Westchester; Richard I. Thorne certificate from Wall Street in New York. Mercy Williams, wife of Samuel, presented certificate from Albany.

November 4, 1820. Noah Carpenter produced certificate from Rutgers Street Church, N.Y. Widow Ruth Hobby (Church Register shows Holly) produced certificate from Rev. Dr. Isaac Lewis, of Greenwich, Conn., showing her peculiar standing with the Episcopal Church in Stamford.

January 29, 1821. Isaac Hallock and George Hubbard, members of this Church living in bounds of Chester; Patience Smith, Joanna Smith, James E. Dekay Jr., and Pamela Curtice asked dismissal to Westtown.

April 9, 1821. John C. Green said he had been for more than six months a member of the Methodist Church.

April 30, 1821. Olivia Ostrander, child, who previously had asked to be admitted, removed to her Father's, out of Congregation bounds.

May 5, 1821. Jean Boak presented certificate from Presbyterian Church of Donahedy, Ire., and was received. Avis Wood, wife of Benjamin, presented certificate of dismissal and recommendation from Middletown.

August 5, 1821. Theophilus L. Houghton dismissed to Church in New York; John H. Tuthill to Blooming Grove.

September 10, 1821. Isaac and Frances Hallock to Chester.

October 1, 1821. Rufus Horton moved to Forestburg.

December 1, 1821. Mary Ann Eldred, wife of John W. Wells, requested dismissal to Middletown.

April 29, 1822. Diana Killis certified from Amity; Jesse and Maria Rhoads dismissed to Chester.

May 4, 1822. Eunice, wife of David Case Jr., certified from Blooming Grove.

June 10, 1822. Mary Brewster requested dismissal to Church at Blooming Grove.

October 30, 1822. Letter from Church in North Coventry, Conn., for Mrs. Mary Stark, wife of Nathan Stark. Mrs. Olivia Jackson dismissed to Brick Church in New York.

February 5, 1823. Mobray Millspaugh and Phebe Loisa Corwin removed from bounds of Congregation.

March 5, 1823. Dr. Townsend Seely member of Session of the Church at Chester.

May 3, 1823. Letter from Mr. Calhoun, Pastor, the Second Church, Coventry, Conn., recommending Mrs. Jane Badger and Mrs. Julia Ann Loomis.

June 11, 1823. Peter Bogue and wife Betty moved to New York. Staats Ferguson dismissed to Church at Athens, Bradford County, Pa.; Hilah Goldsmith, wife of William, to Westtown; Jesse and Olivia Marvin to Florida.

September 10, 1823. Rev. Fisk, 24th August, gave Catharine Wiggins certificate of dismissal to Rockaway, N.J.

14 NAMES FROM THE SESSION RECORDS

October 8, 1823. Rhoda James, wife of Thomas, received from First Presbyterian Church, Newark, N.J.

c December 18, 1823. Beriah Cooley dismissed to join Church in Western District, to which he is about to remove. Mercy Williams requested dismissal to Dutch Church at Ward's Bridge.

March 2, 1824. Matilda Brown dismissed to New York. John A. Carpenter to Hopewell. Henry Scofield received from Chester.

July 7, 1824. Sarah Burnet, wife of Samuel Burnet, formerly Sarah Luckey, requested dismissal to Monroe. Henry Smith Youngs dismissed to Brooklyn. Mrs. Jane Booth, wife of Thomas, asked dismissal to Neely Town.

July 31, 1824. Jacob C. Tooker certified from Westtown. (He was principal of Montgomery Academy).

October 4, 1824. Mary, wife of Thomas Carmer, dismissed to Monticello.

November 5, 1824. Sally Maria Woodhull (formerly Brewster) dismissed to Blooming Grove.

November 6, 1824. Hannah Arnell requested dismissal to join Church at Middletown.

January 24, 1825. Ananias Valentine, Elder, died January 16, aged 65. Widow Martha Coleman certified to Blooming Grove; Henry B. Wisner to Middletown.

January 29, 1825. Jean and Letitia Boak dismissed to Murray Street Church, New York; Isaac Hallock now tenant of Dr. Davis at Chester. Mary, wife of Morrison Taylor, received from Associate Reformed Church at Neely Town.

April 12, 1825. John Egbert dismissed to Newton.

August 6, 1825. Adaline Little, now wife of Horace Denton, Fanny and Phebe Vail received from Chester, and Eliza Pierson from Westtown. Laura Youngs, now wife of John K. Reed, dismissed to Deckertown.

November 5, 1825. Charles McCorn and wife Margaret received from Bloomingburgh. Jane Gregg, wife of Hugh, dismissed to join Church at Bethlehem.

January 3, 1826. Julia Ann Loomis, now wife of Dr. Wynans, dismissed to western part of State.

February 4, 1826. Jonathan S. White and wife Dolly received from Newfoundland, N.J. Mary, wife of Horace Smith, received from Westtown.

March 28, 1826. Calvin Cory, wife Sarah, and Abigail Smith, mother-in-law, dismissed to Spring Street Church, New York.

May 16, 1826. Elder Benjamin Strong, president of the Orange County Bible Society, died, aged 56.

June 13, 1826. Cornelia Denton, now wife of Dr. Elias L'Hommedieu, dismissed to Hamburg, N.J. Daniel Odle received from Chester.

July 11, 1826. Dismissions granted Nehemiah Carpenter and Eliza Ostrander, wife of Thomas, to Wall Street, New York. Eliza Elliott, now wife of Zachariah Hoffman, requested dismissal to New York. Daniel Bailey requested, for son Ferdinand, dismissal to Scotchtown.

August 5, 1826. Anna Harrison, wife of William, received from Amity. John Boak dismissed to Dutch Reformed Branch at Montgomery.

15 NAMES FROM THE SESSION RECORDS 15

September 3, 1826. Elder David R. Arnell, M.D., died, aged 51.

October 26, 1826. Thomas Boak certified to Murray St., N.Y.

November 4, 1826. Nathan and Mary Stark dismissed to the Church in Newburgh.

January 2, 1827. Mary Denton certified to Blooming Grove.

April 4, 1827. Dismission given Horace Miller Crame.

August 4, 1827. John J. Thompson received from Middletown. Amanda Hudson requested certification to Milford.

November 3, 1827. James H. and Maria Genung presented certificate from Scotchtown.

March 4, 1828. Letter received from Rev. I.H. Thomas regarding Sarah Jane Hall, now Mrs. Wilson. Charles W. and Margaret Corn dismissed to Ithaca.

May 3, 1828. Mary, wife of John A. Smith, certified from Goodwill; Hiram and Phebe Vail from Chester. Samuel and Sarah Butler moved to Hopewell. Sylvester Gregg, Nero Hunting and wife Mary requested dismission, having moved out of bounds.

May 21, 1828. Timothy Crowell gave notice of intention to remove to Newark. Certificate granted him and wife. Benjamin C. Smith and wife certified to Monroe. Eleanor, wife of Andrew Noble, requested certificate to New York. Charles and Jane Monell received from Westtown. George Phillips presented certificate for Sarah, wife of John Little. Mrs. Sarah Jane Wilson, former member living at Blagg's Clove, now communicant of Canterbury.

October 7, 1828. Gabriel Owen dismissed to branch of Church in New York under Rev. Robert McCarter. Thomas W. Bradner chosen clerk in place of T.B. Crowell.

November 1, 1828. Sarah, wife of John Little, requested to be received from Chester.

December 18, 1828. Eleanor Noble, certified to New York last August, returned within our bounds.

February 10, 1829. Nero and Mary Hunting, certified last May, returned within our bounds.

April 27, 1829. George Phillips reported Horace Smith moved to Westtown.

June 8, 1829. George M. Newman certified to Monroe. Morris Ostrander requested dismission to New York, under pastoral care of Dr. Spring.

August 1, 1829. Daniel Wells certified from First Church in New York. John and Dolly L'Hommedieu requested dismission to Bethlehem. Eliza Smyley presented certificate from Strabam, Ireland.

October 12, 1829. Jonathan Sweezy White and wife Dolly certified to Mansfield, Ohio. Richard I. Thorn certified to Cedar Street Church, New York.

November 30, 1829. Deborah, wife of Stephen C. Smith, asked dismission to Westtown. Sarah, wife of Harris Rowley, requested certification to Patchogue, L.I.

February 1, 1830. Benjamin Slaughter requested dismission to Scotchtown.

April 26, 1830. Gilbert King dismissed to First Presbyterian Church in Newburgh. Michael Carpenter, member of this Church, ordained to the Gospel Ministry for Presbytery of Hudson, and is therefore dismissed from our care.

16 NAMES FROM THE SESSION RECORDS

July 3, 1830. Elizabeth McCrea presented certificate from Piney Creek, Maryland.

November 6, 1830. Certificate from Amity was presented for Mrs. Adelaide Denton; also from Blooming Grove for Eliza, wife of Phineas Rumsey, and Elmira, wife of Oliver Tuthill. William Howe dismissed to join Church being organized at Buttermilk Falls (Highland Falls), and to Eliza Smiley to connect with branch of Presbyterian Church in Ireland.

December 23, 1830. Certificate from Eighth Presbyterian Church in New York presented for Thompson and Sophia McCrea, indicating they had moved here two or three years earlier.

February 5, 1831. York Booth, member absent four years, asked dismissal to independent Thompson Street Church in New York, under care of the Rev. Joseph Harrison.

April 25, 1831. Widow Tabitha Wade requested dismissal to Church under care of Mr. Murray. Elsa, wife of Nathaniel Terry, requested dismissal to Territory of Michigan.

April 30, 1831. Nehemiah and Elisabeth Carpenter received from Deerpark.

August 1, 1831. James A. Wilkin received dismissal to Berea, under care of the Rev. J.B. Ten Eyck.

August 6, 1831. Benjamin C. and Mary Smith certified from Church at Monroe. Emily, widow of D. Hammond, Massachusetts, and Sarah, wife of W. Ellis, certified from West Milford, N.J.

October 29, 1831. Certificate of Jonathan and Susannah Fisk received from Florida. Wickham R. Rose requested admission.

February 1, 1832. Certificate received from Newburgh Church for Christian Bradner.

February 4, 1832. Rachel, wife of Chauncey H. Smith, asked dismissal to Newburgh.

February 11, 1832. Gabriel and Sarah Owen certified from Canal Street Church, New York.

April 23, 1832. Elizabeth McCrea asked dismissal to Church at Scotchtown; Emeline, wife of Silas Condit, to Morristown, N.J.

July 21, 1832. Jane, wife of Amzi Ball, certified to West Bloomfield, N.J.; Clarissa, wife of David Lockwood, to Church at New Windsor.

August 4, 1832. Maria Steward certified from Aurora; Clarissa Miller from Newburgh. David Harris requested dismissal to Church in Berea.

October 20, 1832. Luther Steward asked dismissal to Church at Ridgebury.

October 24, 1832. Mrs. Fanny Jackson, formerly Fanny Vail, asked dismissal to Deerpark.

January 21, 1833. Mrs. Nancy Merriam, wife of Samuel, asked dismissal to New Haven, Oswego County.

April 15, 1833. Mrs. Mary Hawkins, Mrs. Hannah Jane Carpenter requested certifications to Ridgebury. Also Elizabeth Maria Hawkins. Gabriel Dunning applied for certificate to Newfield, N.Y.; Lucas Duker to Scotchtown and Mrs. Mary Jane Turner to Athens, N.Y.

August 19, 1833. John C. Wallace certified from Scotchtown.

September 14, 1833. Jane, wife of William Case, dismissed to Hopewell; also Eliza, wife of William Hawkins. Daniel and Hannah Whitmanto Montgomery; also John A. and Mary Smith. Phebe

NAMES FROM THE SESSION RECORDS 17

McDowal, former widow of Solomon Carpenter, now wife of Rev. J.R. McDowal, to New York. Simon and Dinah Fisk and Harriet Gillespie, wife of John M., to White Lake, Sullivan County.

October 26, 1833. Sarah Seward, wife of Virgil S., certified from Blooming Grove, where she had been a member two years. Hilah Booth, widow of Jesse, and Margaret G. Watkins asked dismissal to Associate Reformed, Hamptonburgh. Jane Harriet Potter and Frances Almira Potter to Middletown. Julianer Jessup to Orange, N.J. Hudson Goldsmith to Centerville; Philip Thomas and wife to Ridgebury; Esther, wife of Rev. Dr. Fisk, to Allegheny Town, Pa. Benjamin Ayers, Christian, his wife, and Lucy, wife of George Gregory, to Blooming Grove; Charlotte Wood to Newburgh.

August 2, 1834. Penina Van Curen received.

January 31, 1835. Mary, wife of Hiram Phillips, certified from Hopewell; Julia Ann Teed from Warwick. Henry Conkling asked dismissal to Church near Long Pond. Wife of Francis Lusk dismissed to western part of State.

April 14, 1835. Edward Steward certified to Ridgebury. James H. and Maria Genung to Hamptonburgh; Silas Rose to Florida; Ellen Mapes, Jonathan and Susanna Fisk, Esther Fisk and Christian Bradner to Paterson; Isaac and Anna Wood to Branchport; Jane and Harriot Vail to Montgomery; Mary Hawkins to Hamptonburgh; Sarah Helms, Almira Tooker, Sarah Thompson, wife of John, to Centerville in Greene County. Mrs. Mary Jackson, Mrs. Mary Ann Arnaut, Sary Jane Savage and Mrs. Sally Jackson requested dismissals to the Church in Newburgh.

May 2, 1835. Dr. James S. Horton, Austin Terry, James and Hannah Thompson, Nancy Thompson and Margaret Stewart, all members of Blooming Grove Church.

September 7, 1835. Susannah Mapes dismissed on removal to one of the Western States.

October 3, 1835. Mr. Alina Dolsen asked dismissal to Church at Middletown under care of the Rev. Daniel T. Wood.

April 30, 1836. Janus Durland presented certificate from the Church at Florida. Ira and Hannah Hawkins, Benjamin and Eleanor Coleman and William I. Norris asked dismissal to Chester.

September 7, 1836. Mrs. Eleanor Conkling to connect with the Church in Scotchtown. Mrs. Rebecca Brown certified to Newburgh and David Wells, an Elder, to the Church at Princeton, N.J.

November 5, 1836. Nathan and Mary Stark presented certificate of dismissal from Newburgh.

May 6, 1837. Adrian Holbert presented certificate from Church at Centerville; also one for his wife from the Presbyterian Church at Westtown.

August 5, 1837. Naomie Jackman, formerly Naomie Moore, asked certificate of dismissal. Also Frances Garahan, Eleanor Jackson, Christian Denton, wife of Hezekiah Denton, Ebenezer Bowers, William Bradner and Frances Emily, his wife; Maria Moore, wife of John T. Moore; Safronia Bourland, wife of John, and Nancy Maria Crane, wife of Horace Crane.

18 NAMES FROM THE SESSION RECORDS

November 4, 1837. Lewis A. Hobby certified to New York. Moses and Elizabeth Sawyer certified to Methodist Church at Florida.

November 15, 1837. Mrs. Myers requested certification to First Presbyterian Church in Brooklyn. William Barker and family attending Church in Hamptonburgh.

February 3, 1838. William and Harriot Barker certified to Hamptonburgh; also Catharine Robinson (widow) and Ira and Emily Coleman.

April 11, 1838. Calvin Sawyer applied for dismissal.

May 12, 1838. Miss Mary Ann Wells received.

August 5, 1838. Elizabeth, wife of Robert Wallace, certified from Hopewell; Mrs. Eleanor Noble from Tyrone Dismissions granted Mrs. Sally Ann Jackson, Mrs. Mary Edsall and Elizabeth Bodle.

December 24, 1838. Calvin Sawyer certified to Florida. William McCoy asked certification to Florida Methodist Church.

May 4, 1839. Adam G. Crans received. (Elsewhere listed as Cross). Julia Miller asked certification to Ridgebury. Mrs. William McCoy certified to Florida.

August 3, 1839. Mary G., wife of Dr. James L. Horton, received on certificate from Florida. Adeline Augusta Corwin asked dismissal to Middletown. Calvin Sawyer presented names of certain members as requesting dismissal to "what was called the Presbyterian Church at Denton".

October 28, 1839. William H. Arnell received certificate of dismissal to Newburgh.

June 11, 1840. Joseph Tallman dismissed to Hamptonburgh and Corlinda Harlow to Scotchtown.

June 22, 1840. Calvin Sawyer presented document from Denton Presbyterian Church, giving information regarding following absent members; James Gale and wife, Widow E. Moore, Adrian Holbert and wife, Widow Eleamor Noble, Horace E. Denton and wife, wife of Theodorus B. Denton, Lititia Boak, Mary Ann Wells, Rachel Payne, Hiram Vail and wife, William Arnout and wife, Elizabeth, wife of Stephen Valentine, A.E. Platt, I. Schoonmaker, L. Halsey, and Mary Stone. Sarah, wife of William Phillips, requested certification to Middletown.

May 1, 1841. Sarah Jane Low, Hannah Smith, widow of Moses, and Agnes Carpenter, wife of John L., received.

July 8, 1841. Dismissions granted Harriet Phillips, wife of Moses, Harriot E. Phillips and Sarah Ann Phillips to Church in Brooklyn under care of Rev. M.M. Jacobus. Also to George D. Dunning and Elizabeth Ann, his wife, "They having removed to the West". Margaret Steward Jackson, wife of Thomas I., received. Daniel Bailey, one of ruling Elders, died May 16, aged 84.

July 23, 1841. Dr. Ostrom certified from Spring Street in New York by Dr. Patton.

July 31, 1841. Elizabeth Little, now Brown, and Mrs. Sarah Smith, wife of Lemuel, requested dismissions.

September 19, 1841. Catharine Hammond certified from the Church at Chester.

November 6, 1841. Maria Thompson, wife of Abijah W., and Eliza Ann Thompson certified from Florida. Widow Clarissa Wilson presented certificate from Associate Reformed at Newburgh; George H. Crans from Scotchtown.

NAMES FROM THE SESSION RECORDS 19

December 30, 1841. Caroline Phillips to 2nd Church, Brooklyn.

February 5, 1842. Synthia Crans, wife of Adam I., (Elsewhere Cary) received.

March 24, 1842. Certificate of dismissal to Maxwell Bogart and wife Rebecca; also to Beulah Ann, wife of Henry Seward, and Maria, wife of Ebenezer Seely, "up to time of their leaving this Church some six years ago."

April 26, 1842. Harriot Harrington, wife of Jubal, certified from Congregation at Lowville; also Susannah Carpenter, wife of Robert, from Seventh Presbyterian, New York.

August 6, 1842. Hiram C. and Elizabeth Newman certified from Church at Newburgh.

January 20, 1843. Obadiah and Charlotte C. Crane certified from First Free Church at Newark, N.J.

February 4, 1843. Sarah, wife of George Newton, granted certificate of membership.

August 5, 1843. Cornelia Bovier, wife of Isaac Wood, admitted to membership.

August 15, 1843. Mrs. Maria Goble, wife of Thomas, certified to First Presbyterian, Southwark, Philadelphia, "she having been absent a number of years". Harriot Harrington dismissed to First Congregational, Mendham, Mass. Benjamin and Elmira Van Duzer requested certification to South Middletown, "they having been absent about fourteen years".

October 1, 1843. Dr. Stephen S. Comstock presented certificate from South Norwalk Congregational Church.

January 25, 1844. Moses Crans certified from Scotchtown.

February 3, 1844. Dismission granted Mrs. Margaret Phillips, wife of Alford.

August 3, 1844. Daniel Oneil certified from Chester.

December 13, 1844. Mrs. Cynthia Potts asked dismission. She is removing West.

August 2, 1845. George P. Mapes received; Sarah, wife of Henry W. Elliott, received from Hamptonburgh. Mrs. Millicent Strong dismissed to Hamptonburgh.

May 3, 1846. Margaret Lickner, now wife of David Wood, certified from Windham Center. Nehemiah Carpenter asked dismission to Hamptonburgh.

September 4, 1846. Mrs. John Randolph dismissed to Dutch Church at Bloomingburgh, under care of Rev. Mr. Mills.

October 14, 1846. Maria Steward, now Davidson, certified to Hempstead, L.I., under Rev. Mr. Woodbridge; also to Mary Vail, now Lindsey, "she having moved to the Far West".

October 31, 1846. Robert Wallace, Jr., joined from the Session at Philadelphia.

February 6, 1847. Jessie B. McCartee received.

May 1, 1847. Catharine Tuthill, widow of Joshua, received; also Mary M., wife of Horace Tuthill.

May 5, 1847. Dr. James S. Horton and wife Mary dismissed to Church at Florida, under Dr. Cummins; also Mary Owen, the widow of Samuel, to new school body. Melinda Owen, now Corwin, dismissed to Mount Hope under Rev. Mr. Edgar. Certification given Alonzo Armstrong and wife, "they being about to move to Michigan".

August 12, 1847. Dismissions granted Abigail Borland, widow

20 NAMES FROM THE SESSION RECORDS

of William, and Oliver B. Tuthill granted dismissions.

May 6, 1848. Christiana, wife of Aaron Van Duzer, certified from South (New School) Presbyterian Church, Brooklyn.

February 3, 1849. Ann Eliza Thompson (now Jayne) certified to Church at Florida.

April 5, 1850. Persons presenting themselves for admission: Sarah, wife of Asa Dunning; Sarah Jane, wife of Hiram Smith; Sarah Kitchel, Julia Schofield, Sarah Ann Denton, Sarah Owen, Sarah Elizabeth Everett, Joannah Owen, Frances Schofield, Almeda Jones, widow of Andrew; Julia, wife of Andrew Webb; Clarissa Jackson, wife of H.I.; Frances Eliza, wife of John E. Moore; Josephus Terbell, Sarah, wife of John S. Crane; Frances, wife of Benjamin Strong; Jane, wife of Archibald Smiley; Hilah, wife of Josephus Terbell; Charlotte, wife of Gabriel Wood; Frances Evelina, wife of L.L. Lockwood; Adam Sinsabaugh and Gabriel Wood.

April 12, 1850. The following also asked admission: Emily, wife of Dr. John H. Thompson; Elizabeth Belknap, Ann Ferrand, widow of D.P. Ferrand; Frances Jane, wife of Benjamin B. Strong; Sarah Marie Denton, Emily, wife of Stephen Smith; Mary Frances Swezey, Elizabeth Thayre Denton, Mary Thompson Strong, Julia Ann Poppino, Julia Ann Gardner, Adeline, wife of James Gardner; Elizabeth Owen, wife of S.R.; Frances Emily Conkling, Harriot Ann Conkling (now Youngs); Sarah Jane Moffat, Phebe Marie Denton, Abigail, wife of Bernard M. Clark; Margaret Jane, wife of Wickham C. Moffat; Susan Agnes Booth (dismissed May 18, 1852); Frances Eliza Purdy, Harriot Budd (dismissed October, 1852); Frances Elizabeth Budd, Elizabeth Wells Ball, Mary Isabella Monell (dismissed June 24, 1857); Dolly Ann Smiley, Caroline Vanduzer, Cornelia, wife of Newton P. Lee; Sarah, wife of William S. Conkling; Benjamin B. Strong, Stephen Smith, Following certified to Newburgh: Isabella McCartee, Margaret McCartee, Jessie B. McCartee.

April 19, 1850. Following received on confession: George McCullough Grier and Frances Elizabeth, wife; Phebe Ann, wife of Thomas Edsall; Mary Elizabeth Brewster, Benjamin Strong, Winfield Osborn, Wickham Corwin Moffat, Nelson Owen, Catharine Randall, Elizabeth Lynch, Mary, wife of William Tuthill; William Fisk Bradner, Emily Charlotte, wife of Dr. I.W. Ostrom; Joshua Ward Ostrom, Hannah Cole, wife of William Smith; William Smith (latter on certificate).

May 4, 1850. Following received on confession: Mary Elizabeth Baldwin (wife of Virgil Smith, 1851); Mary Beyea, Levi Lewis Lockwood; Mary, wife of Nathan Sanford, on certificate; also John S. Martin. Samuel Beyea dismissed to Methodist Church here.

July 31, 1850. Following united on confession: Mary Elizabeth Sinsabaugh, wife of Adam H.; Mary Ann, wife of Gabriel Bennett; Susan Elizabeth Young and Jason Wells Corwin. Sarah Booth (now Wyncoop) dismissed, having moved to the Far West. Sarah Frances Carpenter received.

May 3, 1851. Mrs. Vashti W. Horton certified from First Associate Reformed Church of Newburgh.

November 2, 1851. Miss Eliza Houston Bennet received on confession of faith. Mary Howell (now Green) dismissed to Chester New School Church. William Lewis Allison dismissed to Thirteenth Street Church, New York, under Rev. S.B. Burchard.

NAMES FROM THE SESSION RECORDS 21

January 12, 1852. Mrs. Mary Potter, wife of Emmet, dismissed to Piermont Dutch Church. John B. Booth requested dismissal to the Church in Belview, Iowa.

February 10, 1852. Dismission granted Mary Booth.

March 9, 1852. Certificate granted Mary Jane Gregory (now Stage). James Gillespie asked certification to Church in Newark.

July 13, 1852. Certificates granted Daniel Wells Seward and Henry Duryea Seward to New York.

August 1, 1852. Received on confession: Elizabeth Thompson Gregg, wife of James B.; and Susan Strong Purdy. Henry I. and Ann Eliza Duryea received on certificate from Hamptonburgh.

October 14, 1852. Miss Harriot Budd dismissed to Ridgebury.

November 7, 1852. Mrs. E.C. Lewey certified from Presbyterian Church in Williamsburg, N.Y.

April 30, 1853. Archibald Beyea presented himself on confession of faith. Austin Terry asked certification for himself and wife. Mrs. Elizabeth P. Smith received from Goodwill.

August 6, 1853. Miss Hannah T. Sharpe certified from Congregational Church at Abington, Conn.

August 30, 1853. Elder Abraham Purdy died, aged 66.

September 9, 1853. David E. Gordon dismissed to Port Jervis; Mrs. Vashti Horton to Harlem, N.Y.

February 4, 1854. Philo and Mary Gregory certified from Scotchtown; Daniel S. Jackson from Thirteenth Street, New York.

December 8, 1854. Mrs. Milton Ford (Miss Julia Wells) asked dismission to Newfoundland, N.J. Mrs. Newman (former Miss Eliza Bennet) certified to Denton Church.

March 9, 1855. Mrs. Charlotte O. Crane asked dismission to Middle-Port, N.J.

April 20, 1855. Elder Nathaniel Webb died, aged 56.

July 2, 1855. Dismission granted Mrs. Susan Sip (the former Miss Purdy) to Brooklyn.

August 4, 1855. Elvira, wife of William Rysdyk, received from Chester.

November 1, 1855. Mary Ann Sullivan, wife of Sylvester Jarvis, certified from Deckertown.

December 4, 1855. Dismission granted Mr. and Mrs. John Ackerman.

January 2, 1856. Julia and Francis Schofield dismissed to Jersey City; James P. Reeves to Dapier, Wis.

January 30, 1856. Charles E. Merriam and Fannie Catlin asked admission to this Church.

February 2, 1856. Mary Jones, former member, received on certificate from Henry Street Dutch Church, Brooklyn.

March 5, 1856. Dismission granted Daniel S. Jackson, about to remove to the Far West; also to Archibald Beyea to Second Presbyterian Church in Florida, under Rev. William A. Westcott.

May 10, 1856. Mrs. Nancy M. Brown, wife of Aaron, and Jennie and Susan Wood applied for admission.

June 3, 1856. Miss Elizabeth Parsons received dismission.

July 30, 1856. Sarah, wife of Jason Corwin, applied for certificate of dismission.

September 3, 1856. Mrs. Christian Smily (Smiley) and Mrs. Cornelia Lee certified to Middletown, under care of Rev. John H. Leggett. Mrs. Anna Smiley moved to 19 Greenwich Lane in New

22 NAMES FROM THE SESSION RECORDS

York. Names of John Romeyn and Jacob Vail struck from membership roll, they having been out of Congregation for years.

October 29, 1856. Harrit, wife of Henry B. Smith, received on confession. Elizabeth Case received from Hopewell; Francis and Sarah Low from Methodist Church in Newburgh; Maria, wife of Andrew Peterson, from Methodist Church of Goshen.

January 7, 1857. Virgil Seward requested dismission.

April 30, 1857. Mary, wife of John Schofield, desired to be admitted as member of the Church. Miss Phebe Vail certified from Hamptonburgh. Miss Elizabeth Snodgrass applied for membership. Levi Lockwood and Frances, his wife; Mrs. Julia A. Green and Miss Frances Schofield, former members, rejoined on certificate. Mary E. Thompson admitted. Hannah, wife of Nathaniel Tuthill, certified from Chester.

July 1, 1857. Charles Monell, wife and daughter, Mary, asked for certificates of dismission.

July 29, 1857. Following asked admission: Daniel Carpenter, Elizabeth C. Gregg and Maria Frances Purdy. Miss Harriet Newman certified from Middletown.

October 8, 1857. Mrs. Mary Beyea asked dismission to the Methodist Church here.

October 31, 1857. John and Eliza Valentine presented certificates from Denton. Harvey M. Bradner asked admission. Mr. Crans asked certificate for Joannah Thurston (Thurston) to Florida.

December 18, 1857. William Poppino, Jr., and Julia Gardner, his wife, members.

February 3, 1858. Margaret Owen (now Puff) and Miss Case (Mrs. Goldsmith) asked dismissions to Scotchtown.

April 29, 1858. Augustus and Matilda Maverick certified to Dutch Reformed Church in Brooklyn. Following asked admission: Mrs. Caroline A. Brewster, Jeannie Wells and Sarah Van Duzer.

May 1, 1858. Nathan Westcott and Mary Caroline Bennett asked admission. Following received on certificate: Daniel Wells, Elizabeth S. Wells, Elizabeth S. Caldwell from Chelsea, N.Y.; John and Frances Cooper from Wantage, N.J.; Peter and Catharine Hayne from Deckertown, N.J., and Sarah Downie from Providence, R.I.

July 31, 1858. Miss Delia Smith asked admission. Harriet A. Parsons received on certificate.

November 3, 1858. Christiana Schofield certified to join the Methodists. Following admitted as members: Walter and Frances Julia Anderson from Rutgers Street, New York; Mrs. Hilah Booth, Miss Matilda Booth and Miss Jane Booth from Associate Reformed, Hamptonburgh, and Jane Fullerton from Ridgebury.

December 18, 1858. Mrs. Mary Taylor, James W. Taylor and Miss Caroline Wilson (now his wife) asked certification to Newburgh, under care of Dr. Sprol. Miss Hannah Smiley (now Wood) requested certification to New York.

February 3, 1859. Sarah Oakley applied for admission.

February 5, 1859. Daniel S. and Sarah E. Jackson applied for admission from Fon-du-Lac, Wisc.

April 29, 1859. Widow Mary Hopkins asked admission; also Phebe E. Price, Miss Harriet Randolph and Miss Sarah Westcott.

August 3, 1859. Sarah Strong asked admission. William and Joannah Thurston (?) certified from Florida.

NAMES FROM THE SESSION RECORDS 23

September 25, 1859. Mrs. Emily Hammond moving West.

November 2, 1859. Miss Alma Arnout received; Also Mrs. Jane Houston, wife of N.D., from Second Presbyterian, Florida; Esther Hall, wife of Alfred Probert, from Paterson, N.J., and Mrs. Emily Y. Roe from Ridgebury.

February 1, 1860. Miss Sarah W. Wilkin asked admission. Daniel S. Jackson and wife asked dismissal to Thirteenth Street, New York.

April 4, 1860. Abigail J. Terry (now Mrs. Rounds) requested dismissal to Waverly, N.Y.

May 2, 1860. James S. and Phebe Jane Hopkins, Elizabeth B. Tuthill, William D. and Eunice Gregory, asked admission. Following received on certificate: Gabriel D. Smith and Ellen, his wife, from Denton; Daniel D. and Matilda Youngs from Chester; Theodore Poppino from Dutch Reformed at Bloomingburgh, and Emily Poppino from Methodist circuit of Blooming Grove. Mrs. Esther Probert asked dismissal to First Presbyterian in Paterson. (Saturday next) Following received on certificate: Zebulon W. and Mary Smith from Florida, and Mrs. Caroline A. Welch from Second Presbyterian of Middletown. Gabriel and Charlotte Wood asked dismissal to Church in Middletown.

August 1, 1860. Francis Low and wife (colored) requested dismissal to Newburgh. Himan H. Robinson received from the Dutch Reformed Church of Stapleton, S.I.; Mrs. Helen Jane Bremner from Dutch Reformed at Paramus.

November 2, 1860. Miss Ann Winfield joined. Hiram Phillips and Himan Robinson asked certifications, former to Middletown and latter to Callicoon.

May 1, 1861. Mrs. Sarah E. Green received from Washingtonville. Charlotte Elliott (now Mrs. Stafford) dismissed to "join any evangelical Church within whose bounds her lot may be cast," Mrs. Mary Jackson applied for admission.

July 31, 1861. Lois Bradner and Bradford Champion received.

October 31, 1861. John H. Thompson and James Gabbey were received. Mrs. Caroline Wallace, wife of John C., received from Tenth Presbyterian Church, Philadelphia. Mrs. Maria Sinsabaugh, wife of N.H., received on certificate.

January 29, 1862. Mary Jane Gardner received, and the following on certificate: Bradner Coleman, Prudence Coleman, William O. Roe, Catharine Roe, all from Amity. (Saturday next) Mrs. Martha E. Champion received from Buttermilk Falls. Miss Mary Ann Jackson also received.

May 2, 1862. Mrs. E.S. Westcott, wife of Rev. W.A., received from Florida, and Mrs. Sarah Suydam, wife of James A., from West Presbyterian Church, New York. (Saturday next) Albert S. Ferrand and Martha Sayer received. James Heard applied for certification to Allen Street Church, New York.

July 30, 1862. Richard D. Owen dismissed to Newburgh. Miss Hannah Jackson to Second Presbyterian, Brooklyn. Charles E. Mills-paugh, Sarah F. Tuthill, Sarah Elliott, Agnes Dunning, Sarah Bradner and Helen Merriam received.

August 2, 1862. Mrs. Cornelia Jones, George H. Thompson, Emily Bradner and Susan DeWitt received. Mrs. ---- Fitzgerald certified to First Presbyterian, Newark.

October 29, 1862. Miss Sarah Daugherty, Sarah Dunning, Fanny

24 NAMES FROM THE SESSION RECORDS

Lockwood, Susan Elizabeth Coleman and Mrs. Eliza Gabby received.
January 31, 1863. Miss Mary Ann Jackson received.

April 29, 1863. Following asked dismission: Juliet Wood to Middletown, Fanny E. Budd (now Mrs. Andrews) to Monroe, Mary W. Bradner, (now Mrs. Houston) to Scotchtown, Miss Elizabeth Gregg to Susquehannah County, Pa. (Saturday next) Following received on certificate: Garrit Thew from Florida, William and Harriet Marvin from Binghamton.

July 29, 1863. Miss Angeline Fullerton received from Dutch Reformed in Newburgh. Following also received; Philander and Hannah L. Banker, Isabella Banker, Eliza, wife of John Bradner, Abbey Ann Bennet, Catharine E. Gregory (now Stage); Fanny Foster.

August 1, 1863. Miss Esther Vail received.

October 28, 1863. Lydia Ann, wife of William Bennet, received. (Saturday next) Mrs. N.D. Houston dismissed to Florida; Theodore and Emily Poppino to Second Presbyterian, Middletown.

February 3, 1864. Following received on certificate: Mrs. Sarah Warner, Miss Roxanna Warner and Miss Nancy V. Warner from Bethlehem; James Coleman and Mrs. Phebe Ann Coleman from Thirteenth Street, New York; Miss Mary McClure from Fredonia, N.Y.

April 29, 1864. Julia Ann, wife of David A. Taylor, received.

November 2, 1864. Mrs. Mary Ann Van Sickle and Martin E. Lee received. Miss Frances Lockwood (now Mrs. Hosford) dismissed to Dutch Reformed in Brooklyn. James C. and Hannah Thompson asked dismission, with Miss Mary E. Thompson, to Washingtonville.

February 1, 1865. Julia Purdy (Mrs. Tryon) and Fannie Lockwood (Mrs. Hosford) dismissed, the former to any Presbyterian Church in Illinois; latter to Dutch Reformed, Brooklyn Heights. Mrs. Susan S. Mondan and Roswell Coleman received. Mrs. Mary Coleman received from Hamptonburgh. Julia Schofield (Mrs. Green) certified to Second Presbyterian, Middletown.

May 3, 1865. Ann Eliza Schofield asked dismission to Church at Mount Hope; Mr. and Mrs. William Marvin to Newburgh. Mrs. Sarah J. Hulse received from Westtown, and Mrs. Caroline S. Cummins from Muscatine, Iowa. (Saturday next) Mary Elizabeth Banks received.

August 2, 1865. Mrs. Mary Sudam (Suydam) asked dismission to Paterson, N.J.

November 1, 1865. Miss Alma Merriam, Miss Amelia Ferrand and Alexander R. Merriam received. Mrs. Harriet Gurnee, Augusta Boyd and Temperance J. Hall (now Bradner) received.

January 30, 1866. Eugene F. Wells received. Ira Hawkins, Jr., and Emily E., his wife, received from Chester. (Saturday next) Mary B. Wright received. James C. Coleman received from Reformed Church at Guilford.

April 25, 1866. Following received: Daniel Wells, Joseph H. Decker, Harvey N. Smith, Sophia Smith, Laura H. Harris, Ellen M. Harris, Charlotte Wells, Clara E. Valentine, Sarah V. Owen, Sarah H. Wallace, Mary E. Roe, Mrs. Jane Thompson, Mrs. Catharine A. Terry, wife of Uriah; Ann Banks and Isabella Johnson.

August 1, 1866. Miss Mary Ryerson and Miss Hannah Newman received.

August 4, 1866. Alexander Wright, Charles G. Elliott and Mrs. Catharine Bennet, wife of Anthony, received.

October 31, 1866. Received from Dutch Church of Blooming Grove, Rensselaer County, Mrs. Elizabeth Staats, wife of Rev. John Staats, and S. Du Bois Staats.

January 29, 1867. Mrs. Catharine Delia Smith, wife of Edson Smith, accepted.

May 1, 1867. Received: Emma E., wife of Benjamin Smith; Elizabeth, wife of Dr. W.P. Townsend, and Marietta Purdy; also John H. Gustin from Plymouth Congregation, Cleveland, Ohio; Eliza Royce, Deckertown (Sussex) N.J.; Elizabeth T. Gregg from Congregational Church of Harford, Pa. William P. Thurston and Joanna, his wife, applied for dismission to Monticello.

May 4, 1867. Helen, wife of Asa Strong, received from Second Presbyterian, Brooklyn.

July 31, 1867. John J. Thompson dismissed to First Presbyterian of New York; Henry Sinsabaugh and Emma J. Moore received. Miss Jane Hoge received from Steubenville, Ohio.

October 30, 1867. Mrs. Jane Fullerton dismissed to Second Presbyterian, Middletown.

January 29, 1868. Julia D. Osborne received.

May 1, 1868. Daniel and Elizabeth Wells dismissed to Presbyterian Church at Prairie du Lac, Wis. Following received: Nathaniel J. Kelsey, Sarah A. Dekay, Mary Ella Newman, Mrs. Abby Fletcher.

July 29, 1868. Received: Nathan H. Sandford, Lizzie A. Sandford, Lucilla J. Royce, William Townsend, Charles W. Coleman. On certificate from Amity, Uriah M. Terry; from First Presbyterian at Florida, Caroline D. Post, Ira S. Bradner and Mary Roe (Mrs. Royce) dismissed to Middletown; Harriet Randolph (Mrs. Barr) to Presbyterian at Port Jervis.

October 28, 1868. Matilda McWhorter dismissed "to any Church in West within whose boundary her lot may be cast". Received: George H. Boyd, Ellen Delia Smith, Kate Hurd.

February 3, 1869. Received: Thomas B. Jackson, Egbert D. Smith, William Henry Smith and John Henry Staats. Josephus and Hilah Terbell dismissed to Reformed Church, Walden, and Susan Mondon (now Mrs. Brouwer) to Presbyterian at Sing Sing.

April 29, 1869. Received: John W. Brewster, Benton Howell, John I. Howell, Robert D. Snodgrass, Julia W. Hurd, Julia E. Ayres, Mary A. Cooley, Edna J. Thompson, Mary Howell, wife of Ogden; Susan B. Howell, Mary M. Howell. Ann Eliza Gabby. On certificate: Mrs. Elizabeth Hallock, Mary A. Hallock, Elizabeth W. Horton, Sarah Ann Horton, Susan M. Horton, Abigail M. Horton, Mrs. Mary Coleman from Hamptonburgh; Mrs. Cornelia D. Seward from Eleventh Presbyterian, New York. Sarah Conkling dismissed to Thirteenth Presbyterian, New York; Sarah S. Westcott to Bloomingburgh; Nancy Brown to Fishkill Landing; Hezekiah C. Newman "to unite with any Church within bounds of which his lot may be cast"; Ira and Emily Hawkins to Second Presbyterian, Middletown; Alexander Merriam to New Haven.

July 28, 1869. Received: Caroline Dyckman, Emily Hawkins, Fannie Wallace, Isabella Staats, Harriet Crans. Mrs. Elizabeth Wells dismissed to Prairie du Lac, Wis.; Mrs. Julia W.A. Taylor to Monroe; Mrs. Phoebe VanKeuren, wife of William Denton, received from Guilford; George W. Tyler from Newton, N.J.

26 NAMES FROM THE SESSION RECORDS

October 12, 1869. James G. Thompson, wife Hannah, and Mary E. Thompson received from Washingtonville.

November 3, 1869. Keziah Duryea, Alice C. Young, Clara H. Smith received.

February 3, 1870. Mrs. Jane Westcott, wife of David; Jacob W. Hayne and wife Jennie, F. Lavinia Strong, DeWitt C. Howell, wife Jane, and Maria Duryea received. Gabriel S. Owen to Middletown. Saturday next: Ellen Elizabeth, wife of Charles Horton, certified from Denton.

March 9, 1870. John H. Gustin dismissed to Middletown.

April 29, 1870. Mrs. Mary Gustin certified from Port Jervis. Elizabeth S. Caldwell dismissed to Stapleton, S.I.; Joseph Decker to Ridgebury.

August 3, 1870. Samuel R. and Temperance Owen dismissed to Washingtonville, Esther Vail to Aurora, Ind. Mrs. Priscilla Clark and Mrs. Catherine Vandewater certified from Scotchtown. Ida Howell, daughter of Ira, received.

November 2, 1870. Miss Mary McClure dismissed to Evanston, Ill.; John W. Brewster to Harlem. Egbert and Mary, children of James S. Tuthill, admitted.

November 5, 1870. Hattie, wife of John Barr, received from Port Jervis; Ann, wife of Dr. James Coleman, from Ridgebury.

February 1, 1871. Elizabeth K. Snodgrass (now Huffnagel) dismissed to Lambertsville, N.J.; Mary Ann Green (colored) to Florida. Sarah Jane, daughter of Gabriel Bennet, received.

February 4, 1871. Henry C., son of Stephen Smith, received.

May 3, 1871. New members: Cornelius A. and Araminda Blauvelt received from Denton; Peter and Catharine Hayne from Newark Valley. Josephine Hoge and Emma Wallace admitted.

May 6, 1871. Dr. H.H. Robinson and wife Maria received from Callicoon; Miss Agnes Banker from Chester. Frances, wife of John W. Webb, admitted.

August 3, 1871. Horace D. Thompson admitted. Joseph S. Young and Mary, wife of Daniel Van Sickle, received from Chester.

November 2, 1871. Mrs. Caroline L. Cuddeback certified from Cuddebackville. Mary E. Grier, Jennie P. Bradner, Kate M. Owen and Fannie L. Coleman, received.

January 30, 1872. Emma Sayer, Henry D. Hopkins and Gabriel Jones received. Lemuel Landphier certified from Methodist Church in Highland.

February 3, 1872. Adrian Holbert received from Denton. Uriah M. Terry dismissed to Newton, N.J.

April 8, 1872. Mrs. Mary E. Hallock and Mary A. Koontz dismissed to Hamptonburgh; Elvira Rysdyk to Chester.

May 3, 1872. Priscilla Clark dismissed to New York. Caroline L. Jervis (colored) admitted.

May 4, 1872. James G., Hannah and Mary E. Thompson dismissed to Chester. Received: Mrs. William Smith ((formerly Christiana Smiley) from First Reformed, Jersey City. John Payne, Cornelia W. Payne and Hannah Scott from Denton.

May 7, 1872. Hannibal Mason Hopkins died. Born Aug. 8, 1788; elected elder May, 1830.

July 31, 1872. Received: John H. Comer, Brooklyn; Mrs. Sarah Brown, Miss Emmavinth Brown and Mrs. Mary Clark, Middletown; James

NAMES FROM THE SESSION RECORDS 27

Whitehead, Alloa, Scotland. Mrs. Elizabeth Whitehead, wife of James, requested permission to unite. Was member of Established Church of Scotland, but could not get certificate as her pastor had died. Received. James G. Farley and Annie J. Post received.

August 3, 1872. Received: Lewis M. and Catharine Brown, and Mrs. Sarah (Post) Denton from Denton.

October 30, 1872. Miss Sarah Smith and Samuel Gabbey received.

November 2, 1872. Received: Frances Hulse from Hamptonburgh; Catharine E. White from Montgomery.

January 30, 1873. George W. Tyler dismissed to Orange, N.J. Elizabeth, daughter of George W. Greene, received.

May 2, 1873. Frances Jane Webb certified from Dutch Reformed of Washington Square, N.Y.; Henry and William Brown from Bailieboro, Ireland. Mary Elizabeth, daughter of late William P. Smith, and Mary Kate, daughter of Nathaniel Tuthill, received.

May 3, 1873. Isabella Post received from West New Hempstead, Rockland County.

July 30, 1873. Mrs. Catherine E. Owen, Kate McCrea Owen and Margaret J. Owen Jones, wife of Andrew, dismissed to Newburgh; Henrietta M. Bailey to Loudenville. Daniel D. Banker, Frank, son of F.M. Cummings; Henry Edson Smith, Daniel C. Budd and Sarah Elizabeth Case received.

October 29, 1873. Received: James Lewis, Catherine Elliott. Andrew DeWitt Bruyn and wife, Rachel, received from Rocky Hill, N.J.

January 20, 1874. Samuel Rumsey restored. Received: William B. Mead, Fannie B. Heard, Edwin L. Roys, Mary Roys, Clara Moore, Mary F. Moore, Mary L. Mielen, Lucetta Smith, Julia Van Sickle, Carrie Diekman, Ella B. Van Kuren, Mary E. Fletcher, Jennie E. Fletcher, Mary B. Sanford, Lewis W. Hulse, Asa S. Strong, William A. Rumsey, Howard P. Smith, Joel B. Weymer, Thaddeus V. Coleman, Fannie Wardrop, Grace Lockwood, Mary M. Vail, Louisa Tuthill, Julia L. Jennings (colored), John Wallace, Bertha Van Gelder, Melissa J. Crane, Mary I. White, Jennie H. Bishop.

January 28, 1874. Received: Richard Denton Jones, Francis M. Cummins, John L. Cummins, J. Seely Cummins, Augusta Sayer; Augusta Bishop, Mary C. Bradner, John B. Sweezy, James Thurston, David M. Westcott, Mrs. Anna Dusenberry, Mary Alister Edsall, Mrs. Addie E. Tuthill, Alfred B. Post and wife, Cornelia, received Florida; Sidney Little from Middletown.

January 31, 1874. Received: Ruth H. Plaisted, Rebecca Weber and Henry Merriam. T.D. Schoonmaker certified from Second Presbyterian, Middletown; wife from Asso. Reformed, Newburgh. Lewis M. and Catharine E. Brown dismissed to Ridgebury.

April 30, 1874. Martha Howell received. Eugene F. Wells and Charlotte Wells (now Slaughter) dismissed to Waverly.

May 2, 1874. William A. and Frances Emily Poppino received from Second Presbyterian, Middletown; Alfred D. Hopkins from Covert, Seneca County.

July 29, 1874. Charles E. and Jennie Merriam dismissed to Waverly.

October 28, 1874. Walter S. and Jennie B. Howell certified to Second Presbyterian, Florida; William and Joanna Thurston from Monticello.

January 1, 1875. Dr. John S. Crane died, aged 80.

28 NAMES FROM THE SESSION RECORDS

February 4, 1875. James M. and Elizabeth Whitehead dismissed to Second Presbyterian, Middletown; Martin Lee to Newburgh.

April 6, 1875. Miss Carrie Fredenberg dismissed to Congregational Church, Owatonna, Minn.

April 28, 1875. Mrs. Mary Gusten dismissed to Tappan.

July 28, 1875. Alonzo C. and Sarah M. Wall received from Abbington, Pa.; Dr. Arthur M. Woodruff certified from Rome, N.Y. Mrs. Ann Farrand dismissed to Brooklyn.

November 3, 1875. Mrs. Margaret Kniffen received from Chester. Stephen A., Alma J. and Annie L. Smith received.

February 20, 1876. Charles Snodgrass Wells admitted. Mrs. Sarah F. Speir certified from Middletown.

May 30, 1876. Mrs. Catharine Roe dismissed to First Presbyterian, Middletown; Mary Kate Tuthill (now Mrs. Howell) to Church in Montgomery.

August 2, 1876. Miss Jane Cardwell certified from Jersey City First Reformed Church.

November 2, 1876. Charles H. and Sarah A. Fuller received from Mount Hope.

January 31, 1877. Miss Sally Ann Denton dismissed to North Chemung. Lizzie, daughter of John Wallace, received.

February 3, 1877. Russell C. and Phebe Ann Williams received from West Milford.

May 2, 1877. Annie, daughter of William H. Owen, received from Florida. Following dismissed: Mrs. Mary C. Clark to Ridgebury, Ann Farrand to Emanuel Baptist Church, Albany; Julia L. Jennings (colored) to colored church of Goshen. Mrs. Martha B. Montanye received from Second Presbyterian, Middletown.

November 3, 1877. Miss. Kate Tinney received from Newburgh.

January 30, 1878. Sarah, widow of Silas Prown, dismissed to Ridgebury; Ann M. Howell to Thirteenth Street, New York. Mary, wife of Thew Coleman, certified from Scotchtown.

May 1, 1878. Ann Eliza Gabbey (now Myers) to Scotchtown. Elijah R. Riggs received.

May 4, 1878. George H. and Augusta Mills received from Florida. Dr. Douglas Malchon certified from Mount Vernon Place Methodist, Baltimore.

July 31, 1878. Mary, daughter of G.M. Sayer, received. Mrs. William Hoge and Miss R.B. Herron certified from Irvington; Laura E. Deming from Clifton Springs Methodist.

August 3, 1878. May E. Hallock certified from the Second Presbyterian, Washingtonville; A.J. Smith, wife Sophia and daughter Mary from Central Methodist, New York.

October 31, 1878. Mrs. Sarah Houston certified from Chester. Mrs. T.J. Bradner (now Hotellen) dismissed to Warwick Reformed.

January 29, 1879. Henry Smith dismissed to Goodwill. Misses Emma Middaugh, Ella Clark and Jennie Rawlins received.

April 30, 1879. Frank E., son of Liscom Everett, and John D. Bradner received. Frank W. Butler certified from Madison Square Presbyterian, New York; Lydia M. Probyn, wife of Frank Butler, from Tabernacle Baptist, New York. Dr. Douglas Malchon dismissed to Mount Vernon Place, Baltimore.

May 3, 1879. Mary, daughter of John Wallace, received.

July 30, 1879. Received: Susan, wife of Lewis Wilcox; Mary,

NAMES FROM THE SESSION RECORDS 29

daughter of Thomas B. Jackson; Emma, daughter of General Rawlins; Emma, daughter of Harrison Bishop, and Charles, son of James Hawkins, received. Alvan and Calista Turner Preston, received from Wilcox, Pa. Mrs. Ann Preston Neafie certified from Ellenville.

August 2, 1879. Mrs. L. J. Howell certified from Montgomery. Mary, wife of Hiram Hawkins, certified from Goodwill; Miss Jenie Neafie from Ellenville.

October 29, 1879. Catharine, wife of William Owen; Fannie Gertrude, daughter of Benson Gurnee, and William I., son of John C. Wallace, received. Miss Jane Fox certified from First Congregational of Middletown. Mrs. Hannah Gurnee, widow of Benson, certified from Florida. Sarah Tuthill Ashman dismissed to Methodist Church of Goshen.

January 28, 1880. Mrs. Julia L. Samuels, Isabella Kniffin, Edgar P. Redfield and William W. Lockwood received. Miss Susie Augusta Homan certified from Calvary, Newburgh; Mrs. Mary E. Parker from Methodist Church at Warwick.

January 31, 1880. Robert Wallace and Garrett Townsend received.

April 29, 1880. Josephine, daughter of Dr. Robinson; William Henry Strong and Sarah Frances, child of Benjamin B. Strong, received, with Kate, daughter of Col. F. M. Cummins; Grace Hamilton Wallace, daughter of Harvey, and Sarah, daughter of Cornelius Blauvelt.

May 1, 1880. Nellie, daughter of Elder A. H. Sinsabaugh; Maggie M. Kniffin, Anna Frances Schoonmaker, daughter of T. D.; Frances, daughter of William A. Poppino, received. Harriet Strong certified from Wilcox, Pa.

July 28, 1880. Susie, daughter of Chauncey Hulse; Harriet Coleman, daughter of Bradner; Mary, daughter of William Bennett; Dolly, daughter of Thomas B. Jackson, and Emma Murray received.

November 4, 1880. Mary, daughter of Townsend Tuthill; Katie D. Coleman, daughter of R. C., and Grant, son of Henry Smith, received. Frances A. Purdy dismissed to Second Presbyterian in Middletown.

November 6, 1880. Etta Cassady received.

February 3, 1881. Received: Venia Maria, daughter of Lemuel Cramer, John D. Tuthill, William and George Festus Owen, sons of William; Abby, daughter of Stephen Smith, Jr.; Anna and Sarah Coleman, daughter of R. C. Mrs. William Hoge and Miss R. B. Herron dismissed to St. Joseph, Mo. Sarah T. Conkling certified from Thirteenth Street, New York.

April 28, 1881. Emeline, widow of Samuel Hawkins, and Emma Tuthill, daughter of Nathaniel, received. David and Leah Freer, M. Louise, wife of Charles Coleman, and Albert Knapp received from Methodist Church, Goshen. Emma, wife of Albert Knapp, certified from Circleville. Miss Ann Elizabeth Winfield dismissed to Madison Avenue Reformed, New York.

August 4, 1881. Sarah, daughter of Rev. H. A. Harlow; Martha Townsend, daughter of late Dr. Townsend, and Irene, daughter of Edson Coleman, received.

November 3, 1881. Augustus, son of John Augustus Mapes, and Anna Belle Tuthill, daughter of Townsend Tuthill, received.

November 5, 1881. Miss Mima Wood certified from Centreville.

February 2, 1882. Miss Venia Cramer dismissed to Jersey City;

30 NAMES FROM THE SESSION RECORDS

William I. Wallace dismissed to Congregational, Ann Arbor, Mich.

May 4, 1882. Flora, daughter of Carpenter Howell, admitted. Mrs. Annie Owen Ray dismissed to St. John M.E., Newburgh; Mrs. Laura E. Demming to any church with which her lot may be cast.

August 3, 1882. Sarah, wife of Rev. H.A. Harlow, received from Monticello. Dr. Frederick H. and Mrs. Matie Seward certified from Elizabeth, N.J.

November 2, 1882. Miss Minnie May Adams and Cates McGarragh received.

November 5, 1882. Emma, wife of Dr. J.W. Ostrom, certified from Newburgh Reformed.

February 1, 1883. Mrs. Sarah Denton Reid dismissed to Reformed Church of Marlboro.

February 3, 1883. Mrs. Hoge and Miss Herron returned certificate to St. Joseph, Mo., unused.

May 3, 1883. Mrs. Mary B. Ryghtmeyer certified from Binghamton Congregational. Ophelia and Emma, wife and daughter of Harrison Mills, certified from Scotchtown. Miss Emily Murray dismissed to Chester. Elizabeth Brill Hopkins, daughter of late James Hopkins, and James Kyte received.

August 4, 1883. Mrs. Josephine Penney certified from Otisville Presbyterian.

November 1, 1883. Miss Ella B. Van Kuren dismissed to Cornwall; Mrs. Jennie Fletcher Lyon to Newburgh. Almeda Blauvelt and Emma Jane Smith received.

November 3, 1883. Mrs. Hannah Graham certified from South Centreville.

January 1, 1884. Miss Alice Townsend, Miss Fannie Grier, Mrs. Jessie Allison Purdy, Miss May Lu Gar, Samuel Tuthill, Mrs. Rosilla Tuthill, Lapette Wood, John Cassady and Miss Lavinia Wallace received. Also Miss E.T. Kyte from Lumberland, Mrs. Harriet Ketcham from Mount Hope. Following dismissed: Mrs. Harriet Barr to Union Pres., New York; Robert Wallace to Lafayette Avenue in Brooklyn; Harvey Smith to Montgomery Reformed; Miss Marietta Cassady to Port Jervis.

February 2, 1884. Following received: Miss Mattie Wilson, Miss Kittie Robinson, Miss Carrie Young, Miss Mary Cummins and Susan E. Poppino.

May 3, 1884. Harriet Amelia, wife of Stephen Smith, and Mary Ellis Coleman, daughter of R.C., received.

July 18, 1884. Cornelius, Arminda, Almeda and Sarah Blauvelt dismissed to Jersey City; Sophia and May, widow and daughter of Albert Smith, to New York; Miss Hannah Sharp to Abingdon, Conn.

July 31, 1884. Miss Annie Jackson, daughter of late Thomas B., received. Following received on certificate; Mrs. Fannie Budd, wife of Daniel, from Ridgebury; Mrs. Mary Ann Holt from Denton; Eugene and Amelia Knibbs from Goshen M.E.

August 2, 1884. Miss Cornelia DuBois Sinsabaugh received.

October 30, 1884. Mrs. Hannah Rysdyk and son William, rec'd.

January 29, 1885. Mrs. Sarah Van Duzer Wisner dismissed to Warwick Reformed; Miss Minnie Adams to Wilkes Barre. Following received: Georgianna, daughter of George Hulse; Emma, daughter of Joseph Young; Minnie, daughter of late Albert Gardner; Charles Townsend, Francis, son of John Tuthill; Harry, son of William

NAMES FROM THE SESSION RECORDS 31

White; Robert Wright Sayer, grandson of Alexander Wright; Adaline Thompson, wife of Dr. Thompson; George, Annie and Mary, children of Charles B. Tuthill, and Maria, daughter of David Westcott. Mrs. Carrie Mairs Beattie, wife of Rev. Lee Beattie, received on certificate from Schenectady.

January 31, 1885. Received: Mrs. Henrietta Helms on certificate from Monroe; Mrs. Sarah Horton, widow of Silas; Nathan and Azelia, children of James G. Speir, and Wilkin Coleman.

April 30, 1885. Marianna, wife of Joseph T. Weir, certified from Goshen M.E. Received: Joseph and Lucy Tracy and daughter Eleanor from Rye; Phebe, widow of Albert Gardner, and Kittie Gorr. Following dismissed: Samuel Gabbey to Goshen M.E., Bertha Van Gelder Spaight to Fishkill Landing, Sidney Little to Warwick Reformed, Harvey Smith to Montgomery Reformed, Mrs. Jessie Purdy to Second Presbyterian, Middletown; Mrs. Margaret J. Moffat to New York, Dr. Solomon and Mrs. Elizabeth Carpenter to Chester, W.W. and Ann Bodle to Montclair, N.J., and Stephen A. Smith to Second Presbyterian, Middletown. Rev. Beattie reported inquiry had failed to elicit any information of following members: Coe H. Clark, Elizabeth Belknap, Fannie Cantline, Alma Arnout, Sarah Downie, Susan DeWitt, Maria F. Purdy. Also that without asking dismissals, Sarah Elliott Dill, Angeline Fullerton and John Comer had joined Episcopal Church, and Maria Purdy some evangelical Church in Michigan. Following regularly dismissed: Harriet Carpenter, Jane D. Smiley, Frances Purdy, Elizabeth W. Ball, William J. Gardner, Caroline Van Duzer, Sarah Frances Carpenter, Julia Ayers, Henry Hopkins, Lemuel Landphier, Cornelia W. Payne, Henry Brown, William Brown, Russell Williams, Phebe Williams. Following have died: Jane P. Strong, Harriet Vail, Almira Vail, Mary and Sally Ann Vail, Mary and Caroline Smith, Sarah E. Vail, Catherine Tuthill, Mary E. Jennings, Caroline Case, Phebe Maria Denton, Elizabeth Case, Phebe Vail, Caroline Brewster, Sarah Strong, Sarah V. Conkling, William and Eunice Gregory, Helen Bremmer, George H. Thompson, Emily Bradner, Mary Banks, Mrs. Jane Thompson, Mrs. William Smith and Francis Jane Webb.

May 2, 1885. Emma Redfield Owen, wife of Augustus, received.

August 1, 1885. William D. Van de Water received.

November 1, 1885. Frank and Lydia Butler dismissed to Boston.

October 31, 1885. Mrs. Caroline Tyler received. Mrs. Carrie Beattie dismissed to Cambridge, N.Y.; Dolly Jackson Ayers to 2nd Presbyterian, Middletown.

NOTE: Names on the preceding pages are supplementary to and not a duplication of the Session Clerks' abstracts which constitute the official Church register for the period, and which Elder Coleman published. Like Mr. Coleman's book, this list ends with 1885. Civil records from that year onward supply most of the needs of the researcher in genealogy.

Here is the Rev. Nathan Ker's list of collectors and persons who made payments toward his salary, covering the years 1784 to 1800. With only rare exceptions, they represent families whose descendants still support the Church.

1784: Jonathan Smith, Colvill Bradner, Nathaniel Webb, Moses Phillips, Henry Wisner, Hannah Jones, Nathaniel Owens, Moses Coe, John Jackson, William Drake, Samuel Carpenter, Joshua Brown, John Denton, Jr., Thomas Curtis, Eliud Tryon, William Bodle, Benjamin Gale, Richard Wood, John Steward.

1785: Eliud Tryon, Richard Carpenter, James Little, Benjamin Gale, William McMillin, Isaac Carpenter, Richard Wood, David More, Jr., William Elmer, Doct.; Richard Wood, John Jackson, Joseph Denton, John Vail, John Smith, Jonathan Smith, Benjamin Ludlum, John L. Moffat, James Carpenter, Henry Jackson.

1786: Jeremiah Jessup, Richard Wood, Reuben Hopkins, John Kinner, Benjamin Whitaker, Eliud Tryon, Joseph Wood, William Vail, Birdseye Youngs, Peter Gale, Anthony Dobbins, Isaiah Vail, Nathaniel Webb, David Case, Nathaniel Owens, Israel Wells, Thomas Curtice, William Bodle, Jonathan Sayre, Colvill Bradner, Timothy Dunning, James Denton, David Arnold, John Smith.

1787: John Steward, John Wood, Eliud Tryon, Nathaniel Conkling, Richard Carpenter, Joseph Wood, Richard Wood, Birdseye Youngs, Peter Gale, John Wood, Capt.; Isaac Witter, Jeremiah Jessup, David Crawford, Josiah Vail, Thomas Booreland, Benjamin Whitaker, Benjamin Ludlum, Charles Tucker, Albert Foster, Daniel Conklin, James White, Israel Wells, Stephen Smith 3rd, Jonathan Sayre, Colville Bradner, Timothy Dunning, John Smith, Jr., John Smith, Solomon Smith, Nathaniel Roe, Daniel Carpenter.

1788: Eliud Tryon, Thomas Gale, Richard Wood, Jeremiah Jessup, John Vail, David Webb, Coll Hatfield, Henry Jackson, Benjamin Jackson, John Kinner, Jacob Wright, Jacob Arnout, Josiah Vail, Thomas Boreland, Nathaniel Owens, Isaiah Vail, Benjamin Carpenter, David Crawford, Solomon Smith, David Case, Samuel Denton, John Carpenter, Charles Tucker, Joshua Wells.

1789: Anthony Carpenter, John Gale, Archibald Armstrong, Coe Gale for William McMillen, Coe Gale for Benjamin Gale, Coe Gale, T. & B. Gale, Joseph Denton, Cadmael More, William Holly, Isaac Carpenter, Reuben Hopkins, David Hawkins, David Case, Benjamin Whitaker, Jesse Gale, Alex Corey, Peter Gale, Colvill Bradner, Coe Gale for Benjamin Gale, executor; Jonathan Smith, Benjamin Jackson, Israel Wells, James White, Albert Foster, Simon Hosack, Michael Carpenter, Nathaniel Conklin, Joseph Wood, James Carpenter, Stephen Smith, Ephraim Everett, Coll. M. Phillips, Timothy Dunning, Isaiah Vail, Israel Wells, William Bodle, William Banker, Richard Allison, John Cole, James Denton, James Everett, Joseph Denton, Charles Webb, Ebenezer Dunning, Joshua Wells, Anthony Dobbins, Benjamin Conklin, Benjamin Ludlum, Stephen Smith 3rd, David Arnold, Eliud Tryon, Doct. J. Swezey, Henry Jackson, Solomon Smith, Coll. Tusteen, Doct. J. Gale, Benjamin Howell.

1790: James Everett, Reuben Hopkins, James Denton, Daniel Carpenter, Benjamin Howell, Anthony Dobbins, William Gale, Jeremiah Jessup, John Steward, John Wood, Samuel Moffat, Benjamin Ludlum, Birdseye Youngs, David Arnold, Stephen Crane, Capt. Henry Williams,

Samuel Carpenter, Esther Knap, John Carpenter, Michael Jackson, Mandevill & Westcott, Peter Gale, Joseph Wood, William Elmer, James Carpenter, Coll. M. Hetfield, Timothy Dunning, Charles Tucker, Coe Gale, Samuel Denton, Isaac Smith, John Gale, Doctor Samuel Dunning.

1791: Reuben Hopkins, James Everett, Nathan Jones, Solomon Smith, Coe Gale, James White, Albert Foster, Thomas & Benjamin Gale, Isaiah Vail, Abner Wells, Richard Allison, Cadmael More, Mrs. Elizabeth Sawyer, Joseph Hulse, Moses Hatfield, David M. Westcott, James Denton, Timothy Dunning, Samuel Denton, Samuel Moffat, John Steward, Jonathan Owen, John Smith, Michael Carpenter, Capt. Benjamin Jackson, Susannah Carpenter, John Wood, Benjamin Conkling, Alexander Cory, Eliud Tryon, David Case, Nathan Coleman, John Ludlum, John Gale, Charles Tucker, Jeremiah Jessup, Stephen Crane, Samuel Carpenter, Daniel Hall, Josiah Vail, Benjamin Ludlum, William Bodle, Benjamin Howell, Benjamin Conkling, Stephen Smith.

1792: Coe Gale, John Ludlum, Elihu Horton, Stephen Smith, Mary Arnold, Timothy Dunning, Reuben Hopkins, Doct. Gale, William Bodle, Josiah Vail, Alexander Corey, Henry Wisner, Nathaniel Owen, Moses Phillips, Jeremiah Jessup, John Steward, Asa Steward, Jonathan Owen, Nathaniel Roe, Stephen Crane, Peter Gale, William Jackson, Benjamin Ludlum, Stephen Rogers, James Auger, William Banker, Charles Tucker, William Wickham, Joshua Tuthill, Ebenezer Dunning, John Smith, John Wood, Nathaniel Owens, Samuel Denton, Benjamin Howell, John Vail, Benjamin Jackson, Asa Vail, Peter Gale, William Thompson, Moses Hatfield, John Carpenter, Anthony Dobbins, William Bodle.

1793: Archibald Armstrong, Benjamin Ludlum, James Denton, Richard Allison, Samuel Denton, Carman Carpenter, William Bodle, Michael Carpenter, Samuel Moffat, Stephen Smith, Nathaniel Roe, Moses Phillips, Albert Foster, John Ketcham, Samuel Vail, and

1794: Jonathan Swezy, Albert Foster, David Webb, Benjamin Howell, Richard Allison, Michael Carpenter, Benjamin Conkling, David Westcott, John Wood, Samuel Moffat, John Gale, Thomas Foreland, Joshua Brown, Jr., James W. Wilkin, John Steward, Uriah Terry, Cadmiel More, Benjamin Jackson, James Auger, Benjamin Gale, William Bodle, Peter Gale, Ananias Valentine, Samuel Vail.

1795: John Carpenter, Doct. H. Gale, Benjamin Conkling, John Wood, Jonathan Sayre, Nathaniel Conkling.

1796: Samuel Moffat, Doct. Swezy, Charles Webb, Samuel Webb, Gen. Hetfield, John Ketcham, John Crane, John Wood, John Kinner, William Bodle, John Ludlum, Mrs. Kinner, Benjamin Carpenter, John Wells, James W. Wilkin.

1797: Daniel Bailey (possibly the treasurer).

1798: Cadmiel More, Albert Foster, Daniel Bayley, Jonathan Smith, Benjamin Conkling, Coll. Phillips, Solomon Smith, Samuel Moffat, John Wood.

1799: Samuel Moffat, Joseph Denton, John Steward, Thomas Gale.

1800: Stephen Smith, John Bradner.

FIRST PRESBYTERIAN CHURCH OF GOSHEN

JANUARY FIRST, 1945

-A-

Mrs. Clara Anderson, Thomas Arnott, Mrs. Margaret J. Arnott, Emma B. Ashman, Russell Ashman, Mrs. Ida Long Ashman, Clifford Ashman, Dorothy Ashman, Russell Ashman, Jr.

-B-

Fred W. Baldwin, Lmeta Baldwin, Marjorie Baldwin, Carole Baldwin, Ethelyn Baldwin, Roy L. Baldwin, Mrs. Muriel Watkins Barber, Mrs. Mardell Francisco Barnes, Thomas A. Barron, Mrs. Agnes A. McLellan Barron, Noreen E. Barron, David A. Barron, Mrs. Nellie Conklin Bennett, Mrs. Viola Stinard Berrian, Roy Berrian, Jr., Edward Theodore Berrian, Mafion D. Bloomer, Mrs. Ellen Peck Bonsall, Helen Bonsall, Charles H. Borland, Mrs. Elizabeth Williams Borland, C. Lynn Borland, Bertha Borland, William K. Boley, Mrs. Edna M. Boley, Mrs. Eloise M. Bradley, Mrs. Alice Slawson Bradley, Mrs. Grace Vandermark Brown, Mary W. Budd, Edward F. Burgess, Mrs. Mary Rockwell Burgess, Mrs. Martha A. Barnes, Mrs. Nellie Boyce Burnett, Robert A. Burnett, Shirley R. Burnett, Mrs. Ruby Long Burr, Mrs. Phoebe Dix Burris, Mrs. Nina Kelley Butterfield.

-C-

Charles Carey, Mrs. Ethel Banker Carey, Sarah J. Cassidy, William Christensen, Mrs. Clara Christensen, Wilma Christensen, Robert Christensen, Marjorie Christensen, William Christensen, Jr., Lucille Christensen, Marguerite Christensen, Mrs. Felicie Christie, Aubrey Adele Christy, Neal Christy, Nial Clauson, Mrs. Marie Tuthill Clauson, Mrs. Carrie Kniffin Coleman, Charles C. Coleman, Jane D. Coleman, Mary C. Coleman, Mrs. Genevieve Ludlum Condict, Howard Conklin, Mrs. Anna Wendover Conklin, Mary K. Conklin, Pauline W. Conklin, Mrs. Louise Woodward Cox, Mrs. Rhodella Jacobs Cox, Benjamin Crane, Mrs. Lulah I. Crane, Caroline A. Cuddeback, Mrs. Susan Ogden Cummins, Mrs. Genevieve Sarine Craig.

-D-

Fred Dayton, Mrs. Emma Knapp Dayton, Howard S. Dayton, Mrs. Ethelyn Adams Dayton, Mrs. Florence Morgan Decker, Floyd B. Decker, Mrs. Winifred Kipp Dieter, Mrs. Henrietta Coleman Dikeman, Edwin J. Dikeman, Jr., Edgar A. Dill, Mrs. Lena Boyd Doe, Mrs. Grace Rivercamp Donnigan, Wallace C. Douglass, Leon H. Downs, Mrs. Mabel Howell Downs, Lenthil Downs, Jennie M. DuBois, Fred Durland,

-E-

Doris Earle, Mrs. Edna Carter Earle, Edith Ehlers, Anna Ehlers, Alma Ehlers.

-F-

Louis G. Fitzgerald, Mrs. Frances Seward Fitzgerald, William H. Fitzgerald, Ruth Fitzgerald, Julia Fitzgerald, Mrs. Mildred Creeden Ford, Francis Ford, Robert Ford, Mrs. Daisy Beebe Ford, Leland Francisco, Mrs. Estella B. Francisco, Inez J. Francisco.

-G-

G. Webster Garman, Mrs. Clarice Ford Geckler, Mrs. Mary Boyd Gibbon, Mrs. Edna Giffen, Georgia Giles, Jeanne Gillespie, Lucille Gillespie, Phyllis Gillespie, Fred C. Glass, Mrs. Katherine Glass, Alice May Glass, Mrs. Augusta Blasche Gleischner, James Goldsmith, Jr., Mrs. Mildred Pierce Goldsmith, Mrs. John Gorish, Alice S. Gott, Joseph W. Gott 3rd, Mrs. Josephine Ebbets Gott, Joseph W. Gott 4th, Mrs. Dorothy Smith Gott, Frank Gray, Mrs. Mildred Warren Gray, Alice E. Green, Mrs. Ruth Coleman Green, Oscar S. Gustafson.

-H-

Mrs. May Lugar Haley, Mrs. Ellen Sawyer Halstead, Mrs. Marie Hansen, Edgar Hansen, Mrs. Addie Coles Harford, Mrs. Irene Schmick Haas, Augustus E. Hasbrouck, Mrs. Ethel Stage Hasbrouck, Sarah Hasbrouck, Edward A. Hasbrouck, Mrs. Grace Secor Hasbrouck, Joseph F. Hawkins, Mrs. Ruth Scott Hawkins, Mrs. Mildred Hawkins, Waldemar L. Hawkins, Mrs. Estelle Strong Hawkins, Marjorie Hawkins, Waldemar Strong Hawkins, Mrs. Mary Johnson Heinzleman, August Henke, Mrs. Ruth Roe Hill, Roland R. Hill, Mrs. Henrietta Hill, Henry E. Hill, Mrs. Jane Hill, Fred C. Hoagland, Mrs. Jennie May Hoagland, Mrs. Mildred Gorish Houghtaling, Mrs. Lois Hawkins Hock, Charles J. Hooker, Mrs. Eva Hankinson Hooker, Charles J. Hooker, Jr., Calvin H. Hooker, Mrs. Blanche Wadsworth Hopkins, Henry W. Hopkins, Florence M. Houston, Harriette E. Houston, Ira Harold Houston, Mrs. Anna Sutherland Houston, Lois Ann Houston, A. Allison Howell, Mrs. Sadie Burger Howell, Irving R. Howell, Anna B. Howell, Bessie M. Howell, DeWitt C. Howell, Floyd C. Howell, Mrs. Mollie Huestis Howell, Mrs. Mabel J. Hoyler, Mrs. Margaret Vandermeer Huenink, Mrs. Corinne Watkins Huestis, Mrs. Melissa Sarine Hulse, Amy F. Hulse, E. Russell Hyatt, Mrs. Emily Hyatt, Joseph L. Hyatt.

-I-

Mrs. Blanche Ingalls, Gordon B. Ingalls, Isabelle Ingalls, Emmet Ingersoll, Mrs. Elizabeth Watkins Innes, Mrs. Edith Moody Ivory.

-J-

Mrs. Carrie Conklin Jenkins, William Jensen, Mrs. Selma Stock Jensen, Walter Jensen, William Jensen, Jr., Clayton Johnson, Mrs. Rose Houghawout Johnson, Kenneth D. Johnson.

-M-

Mrs. Mary Cuddeback Merritt, Louis C. Merritt, Henry B. Merritt, Mrs. Clara Cuddeback Merritt, Mrs. Gertrude Lippincott Migel, Evaline K. Miller, Mrs. Laura Miller, Albert Miller, Henry G. Miller, Mrs. Ruth VanNess Miller, Mrs. Elizabeth Wetmore Miller, Augusta Miller, Mary D. Millspaugh, Charles P. Moore, Mrs. Florence Burrows Moore, Mrs. Frances Schoonmaker Mould, Mrs. Frances Crane Mullenix, Mrs. Anna Munhall, George W. Munhall, Jr., Mrs. Mabel Van Gelder Murphy.

-N-

Mrs. Doris Gillespie Nichols, William Noha, Jr.

-O-

David Oliver, Thelma C. Oliver, Edward Ormiston, Mrs. Ione A. Ormiston, G. Festus Owen, Nellie L. Owen.

-P-

David G. Parker, Mrs. Fabienne N. Parker, Gordon Parker, John Alden Parker, E. Harold Parker, Mrs. Genevieve Holbert Parker, Mrs. Jennie B. Phillips, Elizabeth Phillips, Ruth B. Phillips, Mortimer E. Pierce, Mrs. Grace Montrose Pierce, Mrs. Jennie Stevens Pines, Philip A. Pines, Jr., Edson C. Price, Mrs. Eleanor Coleman Price, G. Leslie Purcell, Charles H. Purcell, Mrs. Tillie LaRue Purcell.

-R-

George N. Remer, Delia Riggs, Fred W. Richards, Mrs. Kristiane Orbeck Richards, Georgia Richards, Mrs. Mary Dayton Roak, Mrs. Maude M. Robertson, Janet M. Robertson, Mrs. Alice Bailey Roberts, George W. Robinson, Thomas Rodman, Herbert I. Roe, Mrs. Florence Schoemaker Roe, Herbert N. Roe, Harold E. Roegner, Mrs. Doris G. Roegner, Emma C. Roosa, Lester J. Roosa, Mrs. Jane Purdy Rorty, Philip A. Rorty, Jr., Elizabeth Rorty, Florence Ronk, Mrs. Laura Conklin Rutan, Mrs. Marion Borland Rutan, Mrs. Sarah Rutan, Walter Rose, Mrs. Walter Rose, Walter Rose, Jr., Clarence Rose, Mrs. Elsie Van Gelder Rose, Mary Rose, Daniel B. Ryerson, Jr., Mrs. Mae Newman Ryerson, Mrs. Cora Hulett Ryerson, J. Harold Ryerson, Mrs. Marion Sanford Ryerson, J. Leslie Ryerson, J. Leslie Ryerson, Jr.

-S-

Robert W. Sarine, John L. Sawyer, Mrs. Matilda Paffenroth Sawyer, Robert Sawyer, William E. Seer, Mrs. Helen E. Seer, Jane Seer, Irene Seer, Merel Scheidell, Mrs. Ruth Palmer Scheidell, M. Adele Schoonmaker, Mrs. Margery Carey Schoonmaker, Mrs. Kathleen Schubert, Francis Schwartz, Mrs. Hattie Terwilliger Schwartz, Marion E. Scott, Howard D. Seely, Mrs. Carrie Mills Seely, Frederick W. Seward, Jr., Mrs. Leona Truex Seward, Mrs. Mabel Shaver, Roy A. Shaver, Mrs. Marion Smith Shesa, C. Deane Sinclair, Mrs. Helen Blanding Sinclair, Henry Sinsabaugh, Mrs. Harriet Crams Sinsabaugh, Kenneth Sinsabaugh, Frances Slach, Carlton I. Smith, Mrs. Ethel Miller Smith, Eugene Smith, Harry B. Smith, Mrs. Frances Houston Smith, Harry H. Smith, Mrs. Amelia Jetter Smith, Hiram H. Smith, Mrs. Sally Miller Smith, Mrs. Louise Coleman Smith, Henry Smith, Jessie A. Smith, Lizzie T. Smith, S. Edgar Smith, Mrs. Emma Smith, Stephen C. Smith, Mrs. Laura Tuthill Smith, Edwin Smith, Mrs. Anna O. Sorensen, Ruth E. Sorensen, Mrs. Betty D. Sprague, Mrs. Mabel D. Starkey, Barbara Starkey, Mrs. Florence Marsh Stinard, Mrs. Sally J. Stock, Mrs. Elizabeth Strong, Mrs. Doris Keyes Strong, Harold G. Strong, Benjamin B. Strong, Mrs. Catherine Smith Strong, William Strong, Miss Mary Steward, Miss

Sarah Steward, Mrs. Anna Stewart, Mary A. Stewart, Mrs. Jean Johnson Stukey, Mrs. Mae Owen Sullivan, Mrs. Sue Quackenbush Swezey, J. Marshall Swezey, Mrs. Hazel Keener Swezey, C. Lawrence Swezey, Mary Gray Swezey.

-T-

Mrs. Amy Fairchild Terwilliger, Mrs. Hattie Tuthill Tether, Charles H. Thompson, Mrs. Mabel Adams Thompson, Hudson C. Thompson, Mrs. Martha Sutherland Thompson, Campbell Thompson, Joyce Thompson, Harold E. Tice, Mrs. Hazel Schoonmaker Tice, Stanley Tice, Vernley Tice, Laura C. Titus, Mrs. Susie A. Travis, Arthur B. Tuthill, Mrs. Helen Van Voorhis Tuthill, Arthur M. Tuthill, Clifford Tuthill, Mrs. Alberta Doremus Tuthill, Mrs. Mary L. Tuthill, Dorothy Tuthill, Harry F. Tuthill, Mrs. Ida Littell Tuthill, Edythe Tuthill, Florence Tuthill, Mrs. Catherine Ray Tygert.

-V-

Mrs. Mary Sellick Vandermark, Mrs. Mary Purcell Van Gelder, Mrs. Jennie Smith VanNess, Florence VanNess, Mrs. Georgianna Hulse Van Steenberg, Mrs. Agnes Vavricka, Marjorie Vavricka, Everett Vincent, Mrs. Strong Vincent, Mrs. Helen M. Vint, Robert Vint.

-W-

Robert Walker, Augustus C. Wallace, Mrs. Foster Stark Wallace, Mary Kit Wallace, A. Van Duzer Wallace, Jr., Mrs. Frances H. Wallace, Mrs. Katherine Cuddeback Wallace, Clarence Walling, Mrs. Emily Van Leuven Walling, Mrs. Lillian Layton Walling, George N. Walsh, Mrs. Claire Walsh, Beulah Walsh, Hugh Walsh, Mrs. Shirley Brice Walsh, John D. Walsh, Robert C. Walsh, Mrs. Gertrude Ehlers Walsh, Mrs. Ada Smith Wangerien, William H. Warren, Mrs. Gertrude B. Warren, William H. Warren, Jr., E. Adeline Watkins, Margaret D. Watkins, William J. Weller, Mrs. Gertrude Ogden Wetmore, Mrs. Doris Haley Williams, Mrs. Etta Budd Wood.

-Y-

Mrs. Meta Hedges Yerg, Caroline Edith Young.

NOTE: Since the congregational roll was prepared, the following deaths have occurred: Miss Frances Slach, in February, 1945; Mrs. Augusta Gleischner, also in February; Mrs. Hiram Smith in March and Charles Carey in April.

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 RIGGS, Elijah R. 28.
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 Himan 23; Josephine 29; Kittie 30; Mary 12; Maria 26.
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 ROMEYN, John 22.
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 ROUNDS, Abigail J. 23.
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 SPRING, Dr. 15.
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 STAFFORD, Charlotte 23.
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—T—

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TYLER, Caroline 31; George W. 25, 27.

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VAN SICKLE, Daniel 26; Julia 27; Mary 26, A. 24.

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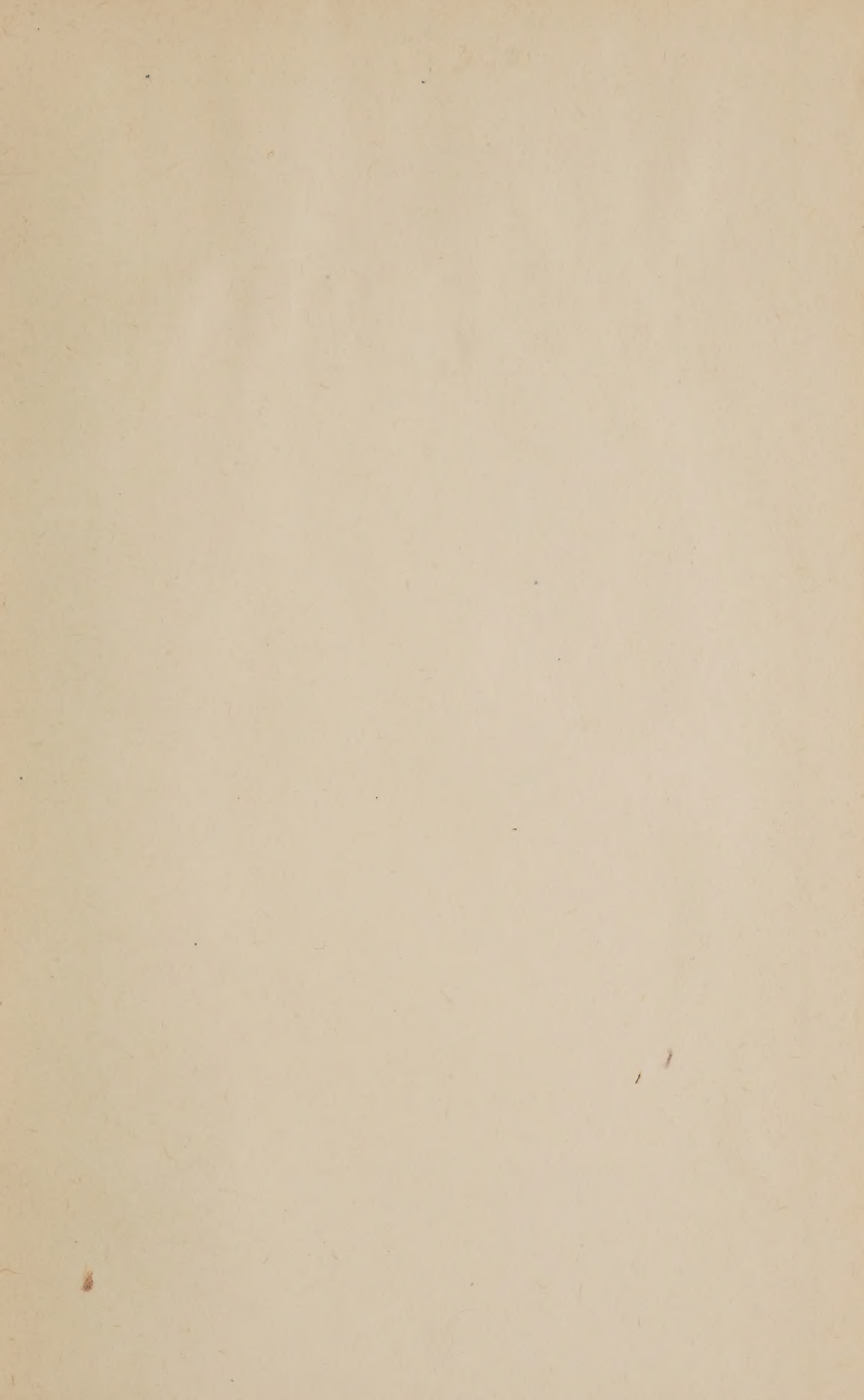
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WYNCOOP, Sarah 20.

YOUNG, YOUNGS, Alice C. 26; Carrie 30; Birdseye 32; Daniel D. 23; Emma 30; Harriot A. 20; Henry S. 14; Joseph 30, S. 26; Laura 14; Susan E. 20; Matilda 23.

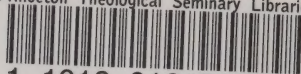


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